

THOUGHTS FOR THE PEOPLE

REUBEN GREENE M.D.



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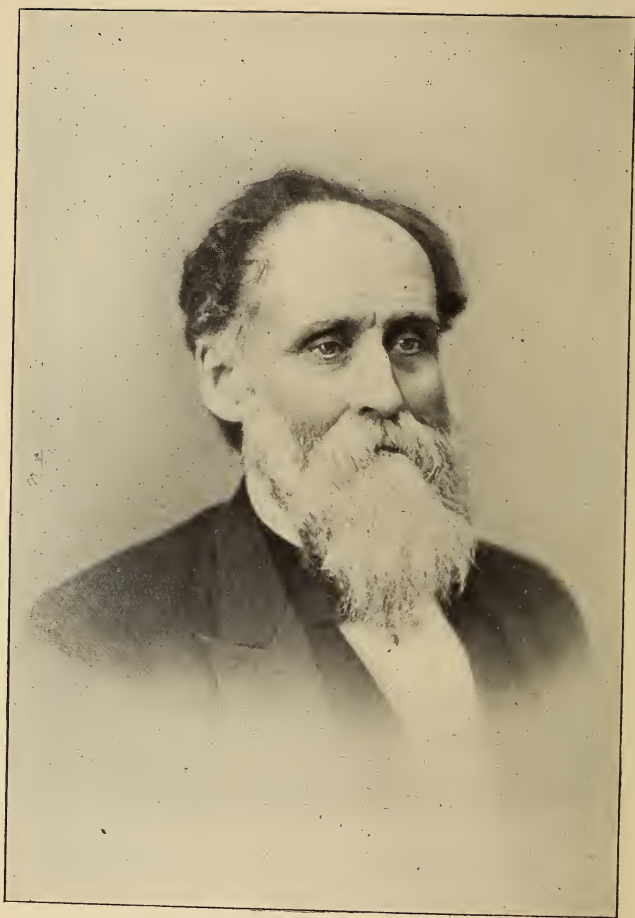
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THOUGHTS FOR THE PEOPLE

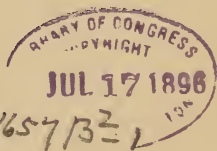
*ILLUSTRATING MAN'S REAL RELATION,
PHYSICALLY,
POLITICALLY, SOCIALLY, AND RELIGIOUSLY,
TO THE UNIVERSE OF GOD*

WITH

PRACTICAL SUGGESTIONS UPON THE ORIGIN AND PREVENTION
OF SICKNESS, SUFFERING, AND PREMATURE DEATH; THE
RESULT OF FIFTY-SIX YEARS OF PROFESSIONAL
EXPERIENCE AND OBSERVATION

BY

REUBEN GREENE M.D.



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INTRODUCTION.

BEYOND the duties immediately connected with the medical profession, I have not been able to give my time largely to literary pursuits. But now, in the peaceful twilight of my eightieth year, in the retirement of my quiet home, I have penned these thoughts, the result of long experience upon the vital questions now agitating the public mind. I hope the conclusions herein expressed will tend to allay the social, religious, and political discontent from which the world is suffering to-day.

In my youth I began to observe the demoralizing effects of evil thoughts and unholy desires upon the character and lives of the people.

In the early years of my medical practice I gave particular attention to the effect of poisonous drugs, narcotic and alcoholic stimulants, upon the human system; and my deliberate judgment condemned their use. I therefore ruled them out of my *Materia Medica*, and out of my life; and I have never had occasion to question the wisdom of that decision.

Fifty-six years of professional experience and observation have passed. Being a practising physician enabled me not only to study disease in its various forms, but the better to observe and study human nature, and to see the inner life of the people, which, to a great extent, is hidden from the world.

The summing up of these varied experiences has convinced me that poverty, suffering, sickness, and premature death are largely the result of impure thoughts and unholy desires, and the dissipation, vice, immorality, and crime which follow in their trend.

Notwithstanding all this suffering, immorality, and crime, we have the best authority for believing that we reap only what we sow; and I feel sure that no man can be secure from the common ills of life, and the influence of evil habits and evil deeds, while his mind is controlled by evil thoughts. It is this medley of good and bad thoughts in our minds that makes our lives so irregular and unreliable. Purifying the fountain from evil thoughts is the true basis of reform; and only when we free our minds from evil thoughts shall we be able to free our lives from the bondage of evil habits.

We did not make the world, and we cannot manage it. We have been given life, and we can-

not avoid its responsibilities. We are impelled to make a continuous journey ever onward; and as we shall never pass this way again, let us do all the good we can to those about us. We are travelling together to join the great majority; and it is important that we should be prepared, not only for the pilgrimage, but for our reception in that land beyond the river.

If, in our journey through this world, we wished to explore a country that was foreign to us, we should not only study the geography of the country, the language and the customs of the inhabitants, but we should also convert our money into the currency of the land through which we desired to pass.

Gold has its value here, but it will not avail as currency in the New Jerusalem. We should therefore, as we travel, like all wise travellers, by good works convert our treasures into character and love, which are born of the heart, and will be acceptable on earth or in heaven.

We are rich and worthy according to what we are, and not according to what we have. The gold a man possesses is the measure of his money, not of himself. Without character and love in the heart, and only money to recommend us, we really have no capital acceptable in that unknown land.

Let us accept the events of life in God's appointed way, cultivate brotherly love, and use the good things of this world as part of God's universe; and having done our best, we shall in due time receive our reward.

“And so beside the silent sea
I wait the muffled oar,”

trusting that the thoughts expressed on the following pages will receive the candid consideration of the public, and help to solve the various problems of life and human happiness, and prevent the misery and degradation which now hold in bondage the great mass of our people.

REUBEN GREENE, M.D.

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BOSTON, MASS.

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THOUGHTS FOR THE PEOPLE.

THOUGHTS ON GOVERNMENT AND SOCIAL PROBLEMS.

THE necessity for government is constitutional with us all. Our very life development demands it. Government is not merely to restrain the wicked, but so to direct the various forces of society as to enable them to work together for the common good. Government is therefore an essential condition of human life.

The authority for human government is derived from the source of all power, and with it is connected great responsibility to both subjects and administrators. A perfect ethical standard cannot be expected in human laws; but no government or organization can ever be a permanent success that does not acknowledge the Supreme Being, and receive its inspiration from the realm of spirit. We should therefore all render proper respect to authority.

I do not say that human governments are perfect, or that they should not be changed or improved. As the masses become better educated, civilization will advance, and the people will demand not only better laws, but that they shall be properly executed by men of character and trustworthiness. In the properly constituted government unreserved obedience is essential, or its noble ends can never be fully consummated. If a law is in itself unjust, its enforcement will prove it so, and the proper authorities will repeal it.

It is very unwise, if not criminal, under a government by the people and for the people, like that of the United States, for individuals or organizations to ignore their obligations to society, and set up for themselves what they term standards of right against law and order. People who thus take the law into their own hands take a fearful responsibility, and do not seem to realize the fact that their so-called individual liberty becomes tyranny to other individuals and to the community in which they live, and also a direct violation of inherent and governmental rights.

This tyranny of liberty, as it may be called, has become one of the greatest disturbing elements of our time. Personal independence, without the sense of obligation for the rights of others and to society, leads to a careless disregard of the rights

of people and often to acts of violence. This is what personal liberty means when it runs into license. Men who do not comprehend their spiritual nature, who think and act only upon the material plane, would not be likely to know how to rightfully use their freedom; hence it is not strange that men of limited education, undeveloped in spirit, and without external restraint, should mistake license for liberty.

A little candid consideration must satisfy any one that individual liberty in physical relationship is impossible in any community. Each individual having a right to an opinion of his own, and each differing from others upon almost every subject, the freedom of each would conflict with the freedom of others, and there would be constant contention of opinion. To develop anything like a Christian civilization there must necessarily be concessions from each and every individual, a mutual yielding of personal rights for the good of the whole, — a sort of government, implied if not written, defining the rights of each.

Law is not the result of arbitrary desire to rule, but grows out of the needs and necessities of mankind; and from the necessity comes what is termed common law. This common law is necessary to protect the individual and society; and being made by mutual consent, and for the good of

humanity, it should be obeyed by all. In the protection of society and individuals, there may be conflict. The public good may require the taking of private property for public use, but provisions have been made by which the individual is protected from injustice. The Constitution gives equal rights, and the law offers equal protection, to all.

Those in authority must not be expected to listen to the clamor of those whose feelings of self-independence and self-importance lead them to acts of violence against law and order. In the administration of the laws they must be governed by the Constitution, and the higher and eternal principles, which are the voice of God. The primary element of all true self-government is a proper consideration of the rights of others. A person who is not willing to yield enough of what he calls his personal rights to submit to the proper regulations of society has not received the first element of a true education, and should, instead of quarrelling with the order of this world, create for himself, if possible, another world, which he may call his own, and upon which he can, in the solitude of his own selfish nature, enjoy his personal rights and liberty without interfering with the rights and liberty of others.

Every person has an individuality, a feeling of

independence, of self-respect, which belongs to every man, and should not be surrendered, but should be used so as not to impose upon the rights of others. Man's personality is so strong and so diversified that it renders equality of condition impossible upon any material basis. There may be something of a social organization among people on a higher plane of life, but even there it would obliterate all sense of individual manhood; and I am not sure that socialism would be practical or even desirable in heaven, where "one star differeth from another star in glory."

The man who lives upon his own selfish thoughts, regardless of the rights of others, doing nothing for his fellows, cannot be a happy man. He may in a material sense be successful and accumulate wealth, but he will find that he has been building himself into conditions which will afford him no real satisfaction; while the man who obeys the regulations of society, and by generous acts makes himself useful and necessary to the well-being and happiness of others, builds himself into the hearts of the people, and his name will not be forgotten.

It is claimed by some of our labor organizations that all men are equal. It is true that all men are equal in their rights before the law; but it is very evident that they are not all *born* equal, and are

not equal in condition more than in stature. In Christ's parable talents were not given to men in equal amounts, but they were given according to their several abilities; and so they are to-day. Some men have many talents, and can accomplish much more than others; and I see no reason why men should not receive to-day, as in Christ's time, according to their several abilities.

The physical and intellectual faculties which God has given us are widely different; but these varied talents, which make for us different conditions in life, all have their advantages, and they are all necessary parts of the great organism of humanity. We have all received according to our capacity, and each individual should see that he is the "right man in the right place." We should all realize the fact that each man was "created" to fill a place in nature and in society which no other man can fill; that each one is fitted to walk in a certain path that he may not interfere with others; also that each one should maintain his own individuality and self-respect, and keep in his own place, and perform his own duty, that the harmony of the universe may not be disturbed.

The planets all have equal rights, and move in concord; but they are not equal in size nor in condition. So with man: we are all equal in our

rights, while we are not all in the same condition; but if we all moved in our proper sphere, there would be harmony and not discord.

“What if the foot, ordained the dust to tread,
Or hand, to toil, aspired to be the head?
What if the head, the eye, or ear repined
To serve mere engines to the ruling mind?
Just as absurd for any part to claim
To be another, in this general frame;
Just as absurd to mourn the tasks or pains
The great directing mind of all ordains.”

All that is required of any man is that he should be faithful in the service demanded by the condition in which he is placed.

It is a popular fallacy that the poor man is poor because of lack of equality of opportunity with the rich man. True success in life is assured, not by wild speculation, but by intelligent thought and well-directed effort to overcome unfavorable conditions, and in filling faithfully the place for which nature and circumstances have designed us.

I know it is often remarked, as a slur upon the civilization of our time, that the rich are growing richer and the poor poorer. How it may be with the poor immigrants who are constantly coming to our shore, I am not prepared to say. But with regard to our own people, I think it is true that all classes are becoming richer. There never was

a time in the history of the world when the poor and the middle classes have made such rapid progress as in the last fifty years. Contrast their present condition with that of twenty-five years ago, and we find all classes are better fed, better clothed, better housed, better educated, and in every way more prosperous. Our children are very much better educated, and in every way our condition is in advance of the past generation. I think the per cent of advancement, both in wealth and general prosperity, has been as great, if not greater, with the laborers than any other class of our citizens.

The order of the world requires different conditions, and requires men to fill its varied situations. Society would not be prosperous were it composed entirely of capitalists, clergymen, lawyers, or mechanics. The laborer, though occupying a necessary and honorable position in society, if faithful to his trust, may be as happy as the prince. Every one should see that he is in the place for which God and nature have fitted him; and if he is still dissatisfied, I would respectfully refer him to Alexander Pope:—

“Ask of Mother Earth why oaks are made
Taller or stronger than the weeds they shade;
Or ask of yonder argent field above,
Why Jove’s satellites are less than Jove.”

We must always bear in mind the fact that thought is food for the mind and spirit, as really as bread is food for the body. If the spirit starves for lack of good thoughts, the body suffers. It remains with ourselves to decide whether the powers of mind remain latent, or are used to elevate our manhood. If we depend upon others, and allow ourselves to be carried, we shall not only lose our individual power, but lose our place in society and in the world. If we do not use our brains, as well as our muscles, we shall find ourselves, by our own consent, simply a part of the general business machinery of the world.

Every thought is a real force, made visible in the work accomplished. A realizing sense of personal responsibility alone can bring out our occult and fullest power, and enable us to do our best work. It matters not what may be our business or our station in life, we shall always find that the more good thought we put into our work, the easier and the better will the work be done. We may not have the same opportunity as a Washington or a Lincoln, for we are not living under the same conditions; and yet we all have equal rights, and should feel our obligation and responsibility in filling the place we are called upon to occupy, and if our duty is faithfully performed, we shall secure our reward, "Well done, good and faithful servant."

There may be a seeming inequality among us ; but it is because we do not comprehend God's plans, and do not follow the Golden Rule which is God-given. Christ did not condemn rich men because they were rich, but because they did not consecrate themselves and their riches to the good of their fellow-men. The Christ doctrine or spirit requires that every man, rich or poor, should have a care for his brother ; and whether his talents are few or many, they should be used for the good of humanity. In all our acts we should feel that whatever becomes our duty we will perform faithfully, not only for the thing itself, but for the sum of human life and human happiness.

“Honor and shame from no condition rise.

Act well your part, there all the honor lies.”

I believe the great majority of people of all conditions of life are honest and true, and would like to live in peace and harmony, but are forced to live in a society made inharmonious by the influence of men of worldly ambition, of restless and discordant minds, who are ever stirring up strife in political and social circles.

Is it not true that these classes of deluded mortals are largely responsible for the social and political commotion of our time ? The men, rich

or poor, who harbor hatred in their hearts against their brother man, sink to a very low level, and really have no standing in any civilized community. This contention which jealousy and hatred engender between people of different conditions in society is the real cause of the friction between labor and capital. Capital is as much a necessity for the poor as for the rich, and in its use the public and each individual receive their share in the benefit.

Between the rich and the poor we have the same extreme in man which is found in all departments of nature. The forest trees, the shrubs, and vegetation, all have their variety in extremes.

In this kingdom of nature, no one accuses a tree of being a robber because it is greater than the shrubs that grow beneath its branches. The harmony of nature is manifested in endless variety, and the mutual dependence of one upon all and all upon one is never a subject of criticism. The same extreme exists in man, and who shall presume to disturb the harmony or break the peace by disclaiming against the order of nature? The inequality of condition is as great in the mineral, the vegetable, or the animal kingdom, as it is in man. I believe that every thing created, from the mineral and the vegetable to the animal kingdom, including man, has absolutely equal rights, each

in his own sphere and condition. "God is no respecter of persons," and shows no partiality in his works.

This equality of rights which all have could not be maintained without the endless variety of condition. Pope says:—

"Extremes in nature equal ends produce;
In man they work to some mysterious use."

He does not explain the use of such mystery, but it may arise from the fact that man is the only thinking being who has power to comprehend the difference in condition. If this knowledge makes man dissatisfied with his place in the world, and induces him to contend against his brother and the natural law, then a little learning is truly a dangerous thing; and man should extend his knowledge, and find that there is a law of compensation extending through all nature, and its benign influence is felt by the poor as well as the rich, and by all created things.

"Nature's children all divide her care;
The fur that warms a monarch warmed a bear."

Under the Constitution and laws of our State, the laboring man, who pays a poll tax of two dollars a year, has the same right to vote, and the same protection, as the capitalist, who pays an

annual tax of a hundred thousand dollars. The children of the rich and the poor are equally eligible to education at the public expense.

Take, as an illustration, our own city. Boston has paid many million dollars for schoolhouses; for teachers, and running expenses of our schools for the school year 1895, \$2,175,686.23 per annum. We have 74,666 pupils attending these schools. Dividing the total annual expense by the number of pupils attending, we have \$29.14 per annum for each pupil. Each child is supposed to attend school twelve years, from six to eighteen. Twelve years at \$29.14 equals \$349.68 for each child. Suppose a poor laboring man has five children; their education costs the city \$1,748.40. The city gives this poor laboring man, in educating his children, \$1,748.40. This money for the support of our schools is drawn from the property holders for the public good, as much for the benefit of the poor man's children as for the children of the rich.

Does the dissatisfied laboring man ever realize that the many million dollars is collected every year from persons having property; from the capitalists who are taxed for this amount of money to support schools for the equal benefit of all? This is all right, and I only wish they could all be better educated. But does it ever occur to the

poor, or the laboring man, that thankful hearts would be more appropriate than denouncements against the capitalists who, by their care and industry, provide the means for the education of all?

It may not be possible for all to become rich. But I think it is the solemn duty of every man to be industrious and saving, and try to accumulate a competency to maintain his independence and manhood in old age, and to provide for his children.

When employers do not love or respect the men they employ, and do not treat them as brothers, the laborers lose confidence in them. When laborers do not love or respect their employers they will not be likely to work for their interest, and by reason of ill feeling and evil thoughts distracting their minds, they cannot act in harmony. This discordant condition of things is all wrong, and such disturbers of the public peace should be held responsible for the abnormal social commotion.

The trouble is not with the money or the business-like manner in which it has been used. The real difficulty lies in the lack of spiritual development or education of the parties themselves. They should seek first "the kingdom of God and his righteousness;" then their souls and all their riches and all their poverty will be consecrated to

God and humanity, and they will in spirit reap their reward. Men will not be condemned for having wealth, if they obtained it honestly, nor for being poor, if honestly so, and coming to their extremity by doing their best, but for not using their wealth and their poverty in accordance with the higher law.

The young lawyer who told Jesus that he had kept the commandments from his youth up, and yet lacked one thing, did not go away sorrowful because he had great possessions, but because he had not cultivated his spiritual nature, and was not inspired by the mind that was in Christ.

There should be no conflict between capital and labor, between the employer and the employed, for their interests are identical. The different conditions and interests may cause competition among business men, but this should produce no ill feeling between them. It is in this common struggle of life that our powers of body and mind are developed, and in which we are all being weighed; and every man must be accepted for what he is worth. Merit, not bluster, makes character, and determines place. The time, the talents, or faculties which God has given to each individual, whether in brain or in muscle, are the tools with which each individual is to carve out his place as a factor in our struggle for advancement.

One's tools may be sharp, or they may be dull; but whatever they are they belong to him, and they should indicate to him his peculiar work and his proper place in society or in the world. Having found his proper sphere in life, every day of honest toil will be to his credit. The most humble part faithfully performed is sure to bring its reward; and in such faithful performance of duty he will have no occasion to find fault with his neighbor, with his government, or with his God.

Nothing can be more preposterous than to suppose that a government can be formed or a

SOCIETY ORGANIZED

under which all men can be equal in ability, equally successful in business, or accumulate an equal amount of wealth. On the other hand, nothing can be more injudicious or unwise than for the rich to exercise that extreme selfishness which would separate them from their fellow-men, and thus ignore their responsibility to society and their duty to those who possess less ability, and who have less worldly distinction than themselves.

The principle of individuality and its corresponding responsibility is reposed in every life; but without sacrificing individuality, every man should realize the fact that the good of the whole depends upon the good of each, and the good of each upon

the good of the whole. "No man liveth to himself" (St. Paul).

Man's gifts and talents are varied, but there is a law of compensation running through all nature. The capitalist is really as dependent upon the laborer to carry out his enterprises as the laborer is upon the capitalist for his daily bread, and I think I may safely say that the troubles and constant unrest of the rich make them on the whole as unhappy and as comfortless as the poor. The poor, it is true, have their troubles; and they often lose their richest blessings and greatest happiness by burdening their minds about things they do not possess, and thinking that if they had money they would be happy. But a moment's reflection would satisfy them that

HAPPINESS

comes from within, and is the result of harmonious conditions of mind. Wealth may procure the means of comfort and pleasure. But money never did, and never can, elevate the human soul, or yield any abiding happiness.

"Virtue alone is happiness below."

Gold does not make a man rich. The millionaire is not rich because he is a millionaire. The millions which he possesses are the measure of his

money, not the man. The real man is no richer or better for the money, except so far as he uses it for the good of humanity; for it is not current in that country to which we are all travelling.

Notwithstanding all these facts, we are constantly hearing of social and political commotions, of the cruel reign of capital, speeches from the leaders of labor organizations, and newspapers filled with fanciful plans of the remedy for such evils; but we find the real difficulty too deeply seated in the human heart to be remedied by such speculative theories, or to be removed by government or labor organizations, or by any social reform upon a

MATERIAL BASIS.

Many plans have been offered for the solution of this great problem, but they are not practical. Profit-sharing has had its advocates. But as all human enterprises are liable to failure, it would be impractical to share profits with those who are incapable of sharing losses. The overthrow of existing social conditions will not bring to the world the high spiritual state that should prevail among humanity. It is beyond the power of revolution; it must come through spiritual evolution in the individual.

Our social and political troubles will not be removed till our people as individuals think and live

in love. They will not be removed so long as the evil thoughts, and the malice which evil thoughts engender, exist between people in the various conditions of society. In short, they will not be removed till all hatred and all wrong feelings give place to respect and brotherly love. This change can be accomplished only by love and the grace of God changing the minds and the hearts of the people from the carnal and contentious mind to the unselfish or spiritual mind. It is the Golden Rule, not the golden calf, we need.

If society at large is to make any permanent advance towards a better government or higher attainments in life and human happiness, there must be a radical change in the heart and in the life and character of the people. "That government is best which is best administered;" and it is also true that the peace, harmony, and prosperity of any community depend more upon the good thoughts and right actions of the individuals than upon the administration of any government. But this fact does not prove that we can dispense with governmental authority. Nature, reason, and all history teach the necessity of the recognition of authority, of some governing power to restrain those who would interfere with the rights of others, or disturb the public peace. It is evident, therefore, that

ANARCHY

can never be successfully substituted for human government on earth or for the government of God in the universe. If a man cannot be satisfied with God's rule, let him —

“Snatch from his hand the balance and the rod,
Rejudge his justice, be the god of God.”

God has ordained law and order, not only for the universe, but for man. We need law to protect the public; we need law to restrain corporations, because they have no souls, and their officers persist in doing acts of injustice and oppression which they would not be likely to do as individuals. We need laws to protect the public interest, and compel corporations to deal justly, and show proper regard for the rights of humanity. We enact and enforce law to maintain equal rights, but we cannot expect that any law on earth or in heaven can make us equal in condition.

The legislative act which legalizes the corporation necessarily confers upon such corporation power to accomplish certain objects of interest to the people or state which cannot be accomplished so well by individuals. Such corporate power makes conditions that may give to corporations some advantages over individual interest upon a business plane of life, where different conditions

make equality impracticable. Yet facts prove that such corporations afford individuals and the public tenfold more benefit in taxation, and improved condition of the country, than the corporation can in any way receive from itself.

Such corporations, with all their wealth or corporate powers, cannot interfere with our inalienable rights, or take from us the right to worship God; they cannot take from us our manhood, or our faculty for the enjoyment of the beauties of the natural world; they cannot take from us affection, truth, and love. All these higher blessings we can enjoy in perfect terms of equality according to our capacity; for they belong to God and humanity, and are beyond the influence of wealth or any corporate power.

The saddest aspect of the doctrine of socialism, according to the speeches of some of the leaders on social reform, is the thought that they are looking for the better condition of things from the standpoint of outward prosperity, from the material side of the question, whereas the reform required is inward regeneration, or a change of thought and heart, from the carnal to the spiritual. Without such a change, no organization can secure perfect peace and harmony to a people occupying so many different conditions and varied interests. Without religious faith in the Divine

as their foundation and guide, no people have attained any great prominence in the world. No people have ever made permanent advance in government or in civilization where God and man's higher spiritual nature were ignored, and the people thought only of material prosperity.

All the mysteries of life come from our spiritual nature; and a socialism or any other ism that has no spiritual gospel in it, instead of improving our moral or religious condition, will lead its followers into a wilderness of doubt.

In solving the

SOCIAL PROBLEMS

of our day, we must not worship or depend upon our culture or our civilization. Culture or civilization did not make man, but man develops culture; and if God be left out of our thoughts and out of our lives, we shall find that our civilization will not civilize, and that our culture will not save us. If we will but look into the depth of our own souls, we shall discern mental or spiritual conditions that require something more than external environment to harmonize. Our nature demands a higher motive than the material world can give, higher than culture or civilization affords. We need a spiritual awakening that shall set the soul on fire, and lead us to throw off the

bondage of sin and worldly ambition, and rise to a higher and a better life. This necessary change is the battle of the spirit, which each individual must fight out for himself. Government, society, and the church can never make a man better than he is willing to help make himself.

The world is waking up to the fact that for thousands of years we have been sowing seeds of discord, following evil desires and impure thoughts; that our troubles and conflicts are of our own making; and that in all political, civil, and religious commotions we are reaping just what we have been sowing. Our evil thoughts, as well as our wrong actions, inflict suffering upon our neighbor and upon the community, no less than upon ourselves. We should therefore try to realize the fact that the restiveness of the people, and the moral and political factions which distract society and disturb the peace of nations, are but the legitimate result of the people wandering from God and their higher nature, disregarding divine law, and acting upon false ideas of human government and of individual rights.

“Remember, man, the ‘Universal Cause
Acts not by partial, but by general laws.’”

Let all restless spirits and all disturbers of the public peace remember that we did not make the

world or the laws by which it is governed ; that we cannot better our material conditions or improve our moral nature by contending against laws which God has ordained. When real or imaginary wrong exists in our social system between corporations or individuals, capital and labor, it is better not to take the law into our own hands, but make a thorough investigation, and have all made right by the proper authorities ; for there is always danger in hasty or ill-considered action, especially in a government like ours, where the laws are supposed to express the will of the people, and can be changed as the knowledge and the wisdom of the people advance.

It is true that organized society, acting in its unified capacity, owes something in return to the individual ; and a great question arises, a new problem comes before us, a struggle between the opposing tendencies of the times, a strife between sociology and individuality. The influence of this contest has already extended over the civilized world, and will demand a hearing as a factor in political economy. We are not at present able to comprehend the magnitude of the results that may follow the discussion and final settlement of the social question. They are far-reaching in their tendencies, and the permanency of the government itself may become involved in the struggle.

Before committing overt acts against government, let us remember that social organizations, in all their forms and with all their claims, pretensions, and assumptions, can have no power except what they derive from their individual members, who must always be held responsible for the acts of such organizations. Socialism, communism, or any organization that resorts to physical force in defiance of law and order, may be regarded as the aggregation of that feeling of personal liberty which disregards the rights of others, and runs from liberty into license.

In view of such danger to our institutions, we should, as individuals or as members of organizations, be cautious how we promote contention among our people; for we know not what "a great matter a little fire kindleth." Let us act with discretion; for we may stir up a strife, and accumulate a force we cannot control. We may in our zeal, "not according to knowledge," destroy our institutions; we may revolutionize our government; but, unless by the grace of God we revolutionize the human heart, we shall soon find ourselves facing the same old problems.

The question to be settled, evidently lies with the individual as the responsible party; and the evils from which we are suffering can be avoided or removed only by removing the evil thoughts

and unholy desires from the mind and heart of the individual. When this important work is accomplished, when righteousness pervades the minds and hearts of the people, and they are liberated from evil thoughts and immoral practices, we may be sure the community is also free; for society has no moral evils that do not originate with, and belong to, the individual.

The world, the government, or social organizations can never change, revolutionize, or purify the hearts and lives of individuals; but if all individuals would purify their own hearts and lives, they could not only institute good government, but could by the grace of God redeem the world. All reforms must come from the individual. We must therefore accept the fact that people are not made virtuous or religious by law; that human law is not the foundation or the fountain of love to God or love to man.

Before we can remove these ills from the community, we must elevate man into proper relations with his Maker, and start upon a spiritual basis of reform. This requires a radical change of thought, a general reception by the people of the gospel of truth, which alone has power to change the hearts and lives of the people, and lift the race from the carnal to the spiritual plane of

thought, and insure the peace of society and the prosperity of the world.

I am not a pessimist; but I recognize the abuse of the principles of freedom and religious liberty, and the

MATERIAL SOCIALISM

of the times, as the principal disturbing influences, which are found in all departments of life, in the family, in the neighborhood, and in the church, as well as in the State and nation. This feeling of social dissension has become a national sin, a species of civil insanity or moral disease, which if not checked will endanger our institutions, and may subvert the principles of Christian freedom and political liberty, and plunge us into the gulf of materialism.

We have had object-lessons which illustrate this danger in some of our organizations, where the managers of strikes have exercised arbitrary power, and, if I remember rightly, counselled violence and the lawless destruction of property, as if actuated by hatred, and determined to ruin if they could not rule.

It seems to me that it requires no argument to show that physical force by organizations, or retaliation by individuals, can be productive of no good, nor afford the least satisfaction to any

human soul. Any enterprise by individuals, or by social organizations, that does not enlist moral and religious power, must surely fail. Common law, and the mutual interest of all honest and trustworthy citizens, are not to be sacrificed by lawless individuals or organizations.

Labor organizations, trusts, secret societies, nationalism, socialism, change in laws, or other human devices, can never change the heart or lives of the people, or restore peace and harmony to our distracted world. For permanent relief we must appeal directly to man's better nature, changing his life and his mode of thought from the carnal to the spiritual. This is the true gospel, and is the only CURE for the ills of humanity.

POVERTY AND ITS ATTENDANT ILLS ARE PERSONAL AND NOT SOCIAL.

Society is affected by poverty only as the sufferings of one part affect the whole. Communities suffer at times from sweeping epidemics which demand immediate action from the proper authorities to protect the citizens, but it is only individuals that are attacked by the disease. So in States and nations, the sequence of poverty, ignorance, vice, and immorality is only of the individual; but the effects cannot be confined to individual suffering. The state and the commu-

nity are what individuals make them. The state in its unified capacity should co-operate with the individual in all reforms, but no government or social organization can inaugurate a system that can change the thoughts or the heart of the individual. Reform of our moral nature must commence in the heart and life of the individual. "Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon" (Isa. lv. 7).

If people would follow the prophet's prescription, free themselves from ignorance, vice, and all evil habits, consecrate themselves to God and humanity, we should live in peace and harmony; good men would be elected to office, good laws would be enacted, and strife and contention would cease.

Although each man is but a drop in the great sea of humanity, yet he is an integral part of our government; and his good thoughts and his good behavior are necessary to his own happiness and the unity and welfare of society.

Man's mental activity and physical, social, and religious life, are so intimately connected that we lose to a certain extent the sense of their reciprocal action upon each other. It is true that the

INDIVIDUAL MAKES SOCIETY,

and not society the individual. These individual and social influences interact; and while the individual makes society, society to a certain extent moulds the individual. This intermingling of social forces, if on a spiritual plane, would dominate the material, and tend to promote harmony; but on a material basis, and in our present state of civilization, no political or social organization or church can absolve or lessen the responsibility of the individual member. A man cannot hide himself in society, and shake off his responsibility as an individual. It matters not how much society as a unit may in a general way owe to individuals, it cannot relieve them from their responsibility to God and humanity as individuals.

Government in our country is supposed to express the will of the people, and we cannot reasonably expect it to rise higher in moral grandeur than the best sentiment of the people who compose the government. It is evident, therefore, that the evils which affect our community, our nation, and the world, and about which so much is said, are

PERSONAL, AND NOT SOCIAL.

Socialism or governmental changes on a mate-

rial plane can never reach the real difficulty, nor harmonize the human race.

CHARITABLE DEVICES CAN NEVER REMOVE
POVERTY

and its attendant ills. You cannot really help a man who is not trying to help himself. You may give him momentary assistance; but it is nevertheless true, that the more a person is helped, the weaker becomes his ambition and his power to help himself.

Much of our charity of to-day is nothing more nor less than putting a premium on incompetency. Generosity and selfishness are the extremes which we find everywhere. The exact equipoise is hard to maintain. That charity-giving tends to impoverish the receiver there can be no doubt, and, if continued, destroys his creative abilities, paralyzes his moral feelings, and turns his gratitude, if he ever had any, into a secret resentment towards the giver, because the gifts do not increase according to his desires. Of course society must take care of those who are not competent to provide for themselves; but to banish poverty and its attendant ills, we must arouse the spiritual nature, and develop in every individual a feeling of responsibility, of independence, self-reliance, and of true manhood.

CAPITAL AND LABOR

are important factors in the affairs of the world, and yet without mind to direct their use they accomplish very little. Men who inherit money, and do not know its proper use, soon lose it. Men who live upon the wealth hoarded by others are likely to become sluggish in mind and body, and cannot long hold their possession against the more active forces about them. Laziness destroys the ambition, and if a man once submits to its demoralizing effects it is hard to arouse him from his lassitude.

Labor in itself is of no value. A man with a sledge-hammer may work all his life trying to demolish the granite hill, without benefit to himself or society. I have known men to labor hard for years, and accomplish very little, because their labor was not well directed. Labor without intelligent thought to direct it is valueless. The real value of labor may be said to be in proportion to the amount of well-directed thought bestowed upon it.

LABOR, LIKE CAPITAL,

to be profitable, must be directed by intelligence. If a man has not intelligence enough to employ himself to advantage, he should sell his labor to some one who can direct it to some profitable use,

and who is willing to pay him for value received. But let no man say that "the world owes him a living," for it does not. The world owes to every man in common an opportunity to earn his own living.

There are always reciprocal duties connected with rights. The relation of rights and responsibility is always mutual. When God gives a man life with power to do good or ill, he imposes upon him a great responsibility, the extent of which I fear we do not realize. No man has a right to accept from the government or any organization any office or trust unless he is willing to assume, and feels competent to perform, the duties connected with such office or trust. No man in a healthy condition can justly claim rights unless he is willing to assume the duties connected with such rights. If people would consider this fact more, we should hear less about rights, and more about duties. No man in a healthy condition has a right to live in this world unless he is willing to perform the duties which God and nature justly demand of him. It is written, "He who will not work neither shall he eat." Of course the sick, or any who may be incapacitated to perform the duties of life, have a right to proper care, and to our sympathy, till they have recovered from such disability.

In all this I see no cause for complaint. Every one is free to act for himself. The field before him is large; and there is nothing to prevent any one from engaging in any lawful business where he can use his brain or his muscle, and make all the success his intelligence or his enterprise deserves.

We should all strive to secure our own individual physical, moral, and spiritual development; but there is no reason why a man who has five talents should find fault with his government, or quarrel with his neighbor who has been given more or less talents than himself. "Where much is given, much is required." A man who has but one talent should not hide it in the earth, but use it faithfully and to the best advantage; and his one talent will in some way command for him all the reward that his condition necessarily requires, and the "Well done, good and faithful servant."

You will observe that the man referred to in this parable was not condemned because he had but one talent, but because he did not use the talent that was given him. The emphatic point of admonition in this parable is in the fact that men of one talent do not use this talent, because it is one and not many, while the necessity of the case demands the same faithfulness in the use of the one talent as in the use of many.

Men deceive themselves about what CONSTITUTES REAL RICHES, and their proper use. "A man's life consisteth not in the abundance of the things possessed." A man's real possessions are just as large as his own soul. If his title-deeds cover more, the surplus acres own him, and not he the acres. The effect of large possessions upon persons whose thoughts do not extend beyond the realm of their physical existence tends to belittle the man, and it is often found that the soul decreases in inverse ratio as the possessions increase. This universal law of recompense men are slow to learn.

The rich man may be the envy of the people; but riches, except for investments and improvements for the public good, should be considered only as necessary baggage. If we knew that in our journey of life we should at every turn be supplied with everything we could desire, we would not have the trouble of carrying baggage or money with us, for it would be absolutely useless. But the world is not made or run upon that plan. God has ordained that we should labor to obtain the means of living as we pass along. If a man has one trunk, and it contains all the necessary baggage or money essential for his journey through this life, he is really better off, or in a true sense richer, than the millionaire, who has

the care all through his journey of life of thousands of trunks or dollars which he cannot use for himself; and it is a question whether the care and the perplexity of having so much baggage or money do not make the millionaire more unhappy than the poor or common people.

All the facts connected with obtaining large estates go to prove that wealthy men labor hard to accumulate and save money, which is taxed for governmental and educational purposes, and for all improvements made directly by the government; while the capitalists themselves really receive from day to day only their living expenses, according to their capacity for enjoyment, which is all that any one can use.

Capital is productive only so far as it is employed, and I believe it is a fact that no capitalist can use his money without benefiting the people at least ten dollars for every dollar of benefit he retains for himself.

All legitimate business transactions go to prove that capital, although apparently in the hands of the individual, really belongs to the public. It matters not how much money a man may claim to have, he cannot use it in any legitimate way except under public law and under public supervision. He cannot even erect a building in any city without first submitting his plans to the city au-

thority; and if they are not in every respect satisfactory, they must be changed to conform to the building-laws before he can be allowed to go on with his enterprise. This supervision is continued during the whole process of building, the work being constantly under the eye of the public inspector of buildings. No man, rich or poor, can make any important alteration on his own dwelling without such supervision.

In view of all these and other facts, it would seem that the public really owned the capital, and that it was being invested for the public interest, although it is held by the capitalist against the claim of any other individual.

The capitalist holds his wealth, and can use it for the public good, and under public supervision, in building railroads, palaces, founding and endowing institutions of learning, or any legitimate enterprise which the public may sanction. The capitalist, with talents so well adapted for the work, uses his capital to advance the public interest much better than it could be done by the public.

Is it not true that the capitalists, under the restrictions imposed by the public, do much better work for the public good, and for developing the resources of the country, than could possibly be accomplished were property divided equally among

the masses? If such distribution were made, and a man had sufficient ambition, he would not have funds enough to allow him to engage in any great enterprise.

NO CAPITAL, NO ENTERPRISE.

Had property for the last hundred years been kept divided among the masses, and no person allowed to accumulate wealth, we probably would not have had a railroad to the Pacific coast for a century to come, and a great part of our country would have remained undeveloped. There would have been no inducement for people to emigrate; and the vast extent of our Western territory and the Pacific coast, now connected by railroads with all parts of the country, and occupied by millions of happy people, would have remained in the possession of the buffalo and the bear.

Think of the thousands of millions of dollars which the capitalists are paying for labor in building, operating, and keeping in repair, all our railroads! And what would now be the condition of the country if our enterprising citizens had not been allowed to accumulate capital to pay for such wonderful improvements?

If our people could realize what capital has done, and is doing, for this country, I feel sure that individuals and social organizations would

refrain from denouncing property as robbery, and capitalists as robbers.

I do not say that there are not robbers among capitalists. Dishonest men are found in every class and in every condition of life, but I think they are not found in a greater proportion among capitalists than among other classes of people. Dishonesty shows itself in many ways. A man who thinks he would not steal may defraud his neighbor in other ways. There may be laborers who would not steal from their employers, and yet defraud them by not performing faithfully the labor for which they are paid. The laborer who is paid for a full day's work, and does but three-fourths of a day's work, robs his employer of twenty-five per cent of his wages. The gross amount of such robbery may be less than the day's robbery of the dishonest capitalist, and yet the per cent may be much greater, and that is the only basis of comparison; for in robbery, as in rewards, the criterion must be according to our condition and "several abilities."

Men are dishonest and untrustworthy not because they are capitalists, clerks, bookkeepers, or laborers; the dishonesty is in themselves, and will crop out as circumstances may offer, without regard to their wealth, condition, or occupation.

The ambition that inspires men to accumulate

wealth, and hold it as private property, is the inherent right of every citizen. It is the great incentive to action, and I have no doubt is for the best good of all concerned.

If we had no capital, we would have no means of carrying out enterprises, and very little labor would be required. I know that it is believed by some that government should take entire control and ownership of all public works and great enterprises required in the development of the country. It is undoubtedly true that government can better manage the post-office department, because it extends through all the different States; but how far the principle of government control should be extended I am not prepared to say. If every great enterprise belonged to the government, and private citizens were not allowed to accumulate wealth for public taxation, it is difficult to see how the government could get money needed to pay wages to the laborer, or even to meet its running expenses; for government can have no money except what it receives directly or indirectly from the people.

Within the last few years our government has been obliged to borrow several hundred million dollars for governmental purposes. The government obtained the amount required by issuing bonds. But the government could not have

obtained money on these bonds if we had no capitalists with money to purchase them. The government of a people without capitalists could not carry out any great enterprise, unless it forced the people to perform the labor without compensation.

The laborers of to-day who demand good wages from the capitalist in carrying out his enterprise would not enjoy being reduced to bondage, and obliged to labor without compensation, as slaves to the ruling power, as in ancient times. The temples of the Acropolis at Athens, the Colosseum and Imperial palaces of Rome, the mighty Egyptian temples, and the Pyramids themselves, were built under governmental order and supervision, by the people, who were forced to work as slaves and menials. The history of the world proves that when governments have exercised despotic power, and deprived their subjects of the right to hold private property, the people were virtually reduced to bondage. This has been the condition of the masses in all the ancient countries when everything was under governmental control. Such conditions destroy all incentive to labor and industry, and prevent the development of independence and manly feeling,

Let me give an illustration of the value and power of capital and enterprise in developing our

country. On my first visit to Chicago by rail I was obliged to purchase my ticket and check my baggage to Worcester only, for that was the extent of the corporation. From Worcester to Springfield was the extent of the next company's power; and so after spending about three days, and purchasing tickets and re-checking baggage eight or ten times, I finally reached Chicago at a cost of, I think, sixty-five dollars in cash, and three days' time and board. I had about the same experience on returning. These various corporations were too poor to do their business properly. After a few years there appeared capitalists who purchased and consolidated these various roads; and now we can purchase our tickets and check our baggage to Chicago for from twenty to twenty-five dollars, and go through in thirty hours, saving two days' time and about forty dollars in money; the same on our return, thus saving seventy-five or eighty dollars and four days' time and board on every visit to Chicago. So you see that the capitalists who are so terribly denounced to-day are practically giving or saving every one travelling to Chicago and return, in money, board, and time. at least a hundred dollars, while the owners of the road have made about ten dollars profit on our fare. Think of the amount of travel and the immense amount of money saved by the people in

this country by the use of large capital employed in railroads alone. I think it is within bounds to say, that for every dollar the capitalist makes by running the roads, he saves ten for the individual and the public, in money and in permanent improvements for the public good.

The same is true with capital used in any other way. A builder erects a house, and makes perhaps a few hundred dollars for himself; but he has virtually given the public the building for taxation for all time. I very much doubt if capitalists can use their money without giving to people or the public, in some way, ten dollars for every dollar they save for themselves. I think we may all be satisfied with such distribution of their wealth if we do not look beyond the material side of the question.

Our capitalists are intelligent, and, I believe, generally honest men; and who shall say that they have not used their riches to the advantage and the material prosperity of the world? They have built railroads, and in many ways developed the resources of the country. They have furnished employment for the people, and kept the world from becoming stagnant. They have endowed our colleges, furnished means for the advancement of the arts and sciences. I have no good reason for supposing that the money itself has not

been used to best promote the material wealth and prosperity of our country.

The great wealth and prosperity of our country are more the result of brain-work than they are of muscle-work. The inventions of machinery have revolutionized the manner of labor, and enable one man to accomplish as much as would have required two or three men before the introduction of machinery. A builder prepares his material by machinery, and is enabled to construct a house in less than one-half the time required before the age of machinery.

The benefit of machinery, which is the result of brain-work, extends to every enterprise in the civilized world. I remember when the tanning of hides into leather required a full year. Now it is accomplished in a few weeks. The making of shoes by machinery has reduced the labor more than one-half, and yet the laborer gets higher wages for a much shorter day's work.

The importance of brain-work is well illustrated by the following incident: —

A farmer who took summer boarders had one of very studious habits, who confined himself to his room the larger portion of the time, engaged in reading and study. The farmer, being exasperated at the apparent aimless and lazy life of his guest, asked him on one occasion why he did not work

for a living, and do something by means of work, as other men did. The guest replied by asking him how he liked the plough with which he was at that moment turning over the sod. "It is the best plough ever invented," answered the farmer. "It saves one-third the work, and nearly half the time consumed in using the old-fashioned ploughs we used to have; but I don't see what this has to do with the matter of your doing something for a living." The guest calmly replied, "I am the inventor of that plough; and it was by long hours of deep mental work and study that I was enabled to give to the world what saves, according to your own story, both time and effort for the farmers of the world."

In all the vast enterprises of our time the capitalist furnishes the means, the contractor agrees to complete the work for a certain amount of money, and employs the laborers, and the work is completed. In such transaction the capitalist has invested his money; the contractor has received a profit upon every day's work; the laborer has received his wages; and all parties realize in common with the general public the advantage of the improvement.

I think it within bounds to say that the amount of permanent benefit from such transactions received by the parties and the general public is

ten times as great as the benefit is to the capitalist.

Take another transaction, where combined labor demands greatly increased wages: the contractor must increase his demand upon the capitalist, and if the amount demanded exceeds the value of the investment, the capitalist withholds his money, and the enterprise is not carried out. The result is that the capital remains useless in the bank, the contractor and laborers remain idle, and hard times for them is the result. Such cases, being multiplied by hundreds of thousands throughout the country, stop enterprise and the demand for labor, and produce what we call hard times.

A manufacturer who to prevent strikes is obliged to pay his help more than the profits of the factory will warrant, must eventually withdraw his capital. When we realize the fact that a large portion of our population cannot, from some cause, employ themselves to advantage, is it not better for such persons to work for the wages the condition of society and the times will warrant, than to force the owner into retirement and the laborer into idleness?

I am not setting myself up as a judge in these matters; but would it not be better for all concerned were there no combinations to obstruct the natural course of business, and thus comply with

the natural law of compensaticn, which we cannot violate without suffering the consequences? If we would all act under this natural law, we should each receive our mutual share, not an equal amount, but "according to our several abilities," as God and nature designed. Every one would then be free to find and fill his proper place in the world, and be and act himself, instead of being a part of a machine or organization as at present. Acting under a feeling of individual freedom, a man can be more of a man. There is in human nature a desire for individual freedom, and an inherent love and respect for whatever is free. All nature rejoices in the spirit of freedom.

Man is said to be the crowning glory of the world. Is it not strange that such an exalted being, with high spiritual nature, should allow his thoughts to unfold from the carnal mind, and live upon the animal plane of thought? I have known men who apparently worked hard to obtain a living by intrigue, who could make a good living, and in time become comparatively rich, if they would exercise an equal amount of zeal and energy in honest and legitimate methods. If man is the glory, he is certainly the riddle, of the world.

We are not all created alike; but we are all created for some special purpose, and given talents

which adapt us to perform the duties connected with our sphere in life, and it is of no use for one man's talents or personality to come in conflict with that of others; "all are but parts of one stupendous whole," and it is useless for one part to quarrel with other parts. Let each and every one accept and strive to fill the sphere marked out by Heaven; and let us all purify our own hearts and minds from evil thoughts, and thank God for all his mercies, and we shall have no occasion to find fault with our opportunity or the condition of society.

What may be the future of our country we know not. But in the past we know that the individual and the right of private property have been held sacred. This has enabled the generations preceding us to accumulate wealth, and place the country in a condition greatly to our advantage. This principle of equal rights and equal privileges has allowed each generation to accumulate wealth and advance Christian civilization for the next generation. This law of compensation not only equalizes the advantages between individuals, but extends its benign influence among all nations, and through all time.

The more we study the mutual relations between capital and labor and the social problems of our day, the more we shall feel our obligations

for the good we have received from those who have gone before us, and make us more generous and benevolent in the distribution of our labor and our wealth for the benefit of those who may come after us.

It is a glorious thing to build up the temple of a true life; and in our character-building we should all realize that whatever promotes the public good promotes the good of each individual. When this spirit of fraternity is fully realized, men will live for each other as well as for themselves, and the laws and regulations of society will be respected.

What is needed for the church and the state is a personal religious spirit, a yielding of our selfish feelings and interests for the good of others, a united effort to educate and train the minds of the people to moral and religious truths; to harmonize our physical conditions to the necessities of this world, and our hearts and souls to the better world to come. Let all bow in submission to those whose right it is to rule, whether in the family, school, church, the State or nation, and strife and contention will cease, and we shall begin to realize something of the adoration and ultimate submission which will be paid to the Father of all by His redeemed family in heaven.

THOUGHT IN RELIGIOUS PROBLEMS.

THERE is in the hidden depths of every human heart an intuitive feeling that in the great invisible is God, or some Power that is able to satisfy all our needs and all our aspirations. This feeling or intuition is the language of the soul, and must be the expression of an immanent spiritual light which God has implanted in every human being.

All true religion is the manifestation of the spiritual light of God's image in man, and reveals itself out of the mysteries of life, and finds expression in the joyous outbursts of the soul. Nothing can blot out the divine thought of the life that lies beyond the present. Independent of the difference in civilization of the various nations of the earth, independent of all traditional dogmas, it strikes the deepest subsoil of human affection, and lights up in response to every ray of hope. It is this that makes Christianity valuable to all who love and reverence God, and aspire after a richer and a fuller life. It is thus we see the

hidden meaning wrought out in its relations to life here and in the great beyond.

All true worship, all spiritual life and the hope of the future, come from this innate knowledge of God, as also the belief that man is the child of God, and that we as His children are endowed with faculties in the exercise of which we may look up to Him, and feel that He is indeed our Father. Without this conscious faith and feeling of trust in the Divine, we are indeed orphans.

God has given to every human being by creation an opportunity for the enjoyment of spiritual life, as St. John says, a "Light which lighteth every man that cometh into the world." All the mysteries of life and all true worship come from this spiritual light, or God's image in man, and are found among the most ignorant as well as among the most civilized nations. We all reap what we sow, and shall be judged by the use we make of this spiritual light, and not by our civilization or knowledge of the physical sciences.

We have the Scriptures to aid us in our spiritual research, but it is the Christ spirit and not the letter of the law that maketh alive; and unless the Scriptures are interpreted by spiritual light they cannot be properly understood or appreciated, and therefore cannot satisfy the human soul.

Do not think that I wish to depreciate the

importance of the efforts of missionaries to civilize and Christianize the heathen. But do we gain anything in the religious controversies of our time by making prominent our church creeds, or by insisting that our Christian civilization is an essential part of our spiritual life? It seems to me that the progress of the soul demands a larger field. Each individual soul, without regard to civilization or scientific attainments, must settle the great question of life for itself, and rise in the spirit realm of thought, as in the physical, by its own individual effort. It is not alone the historic Christ, but the glorified Christ, whom we need to-day, — the Christ spirit, and consciousness that this spirit exercises its regenerating power upon all who by faith and trust follow the Christ spirit in the soul, though they may be those we term uncivilized, and who may never have heard of the historic Christ, and also upon those who lived before Christ's advent into the world.

The Christ spirit was in the world before Jesus was born, and his death did not take the Christ life from us. The mistake we make is in looking at the material or personal instead of the spiritual or impersonal.

A feeling of dependence and a desire to worship are inherent in the minds and hearts of the people of all nations. The pagan as well as

Christian nations have formulated their God, and, I believe, have in some degree consecrated their lives to his worship. It is true that Christianity carries with it a civilization which is not found among pagan nations.

Without being disloyal to the church, or sacrificing any principle, can we not afford to exercise and express a larger faith, a greater spirit of harmony, a feeling of Christian brotherhood, which will abolish the petty differences or sectarian feelings now existing among Christian sects, and inspire a feeling that everything that belongs to human life belongs also to each individual? The gospel of truth is so vast, so grand, and so far-reaching, that it cannot be confined to any locality, or subject to any physical condition in life, or confined to any degree of civilization.

The heathen nations have no occasion to boast of their civilization; but their souls may be filled with religious awe, and they have the guidance of that "Light that lighteth every man." They may not be able to give a scientific description of their God; they may need in their worship the aid of images to direct their thoughts through nature up to nature's God, while church creeds and dogmas, stained glass windows and tall steeples, I fear, have to a certain extent become idols for the more cultivated Christian.

The heathen nations need all our missionary efforts to Christianize and elevate their condition ; but as "God is no respecter of persons," and as each individual is worthy or unworthy according to his spiritual standing in the sight of God, who shall say that the worship of the one we call heathen may not be as pure and as acceptable in the sight of God as that of the Christian ?

We all desire that truth that makes us free, however much we may differ in our methods in striving for it. Joy comes to the sensitive soul with the faintest whisperings of hope. At other times deep sorrow seems to almost overwhelm us with its dark pall. In this conflict of soul we sometimes shrink from the sympathy of others, and feel that —

"The heart knoweth its own sorrow,
And a stranger entereth not into its joys."

The struggle of the soul to free itself from the bondage of the carnal mind is too sacred for the interference of others. Each individual soul has also its own peculiar way of discerning spiritual things. This is well illustrated by Whittier in his description of the visit of Jesus to Mary and Martha.

"When He who, sad and weary, longing sore
For love's sweet service, sought the sisters' door,
One saw the heavenly, *one* the human guest ;
But who shall say which loved the Master best ?"

Is it not time that we throw off class distinctions in society, and useless forms and ceremonies in the church, and appreciate more the true Christian spirit, without regard to caste, culture, or civilization? A religious life and character are far more important than dogmas.

The soul undeveloped in spiritual knowledge feels inadequate to cope with the realities of that life which opens before him. He feels his need of assistance or protection from some power beyond his own. He is impelled to worship something that he feels is above him, or the work of his own hands. The Indian worships the "Great Spirit." When the Israelites thought they had lost Moses, they made a "golden calf." The tendency to worship lies deep in the human heart; and people will worship something tangible, something that their physical senses can recognize, till they are educated in spiritual understanding, and look beyond forms and ceremonies, and are able to grasp in spirit the true and living God.

It is very difficult for the human mind in its present undeveloped spiritual condition to comprehend what is beyond the reach of the physical senses. It is by no means certain that the masses to-day do not need in their worship some external assistance. Many people feel that they can concentrate their minds on the worship of God better

in their church than elsewhere. If so, then the church is so far to them an assistant, an idol. I have no doubt that the heathen in their present condition need something to aid their concentration of thought, and an image used for that special purpose becomes to them an important assistant in their devotions. The worshipping of idols is not confined to any locality or to any period of time. I apprehend the heathen are not the only people who see through a glass darkly. When we see face to face clearly we shall not require images nor idols of any kind, but grasp the spiritual without the aid of the material.

People whose minds have not been enlightened by spiritual knowledge do not like to take the responsibility of thinking for themselves in religious matters. It is much easier for the heathen to bow before their idols than to study and develop their spiritual nature for themselves. It is easier for people to adopt without study a creed, and rely upon the priest to explain the dogmas of the church they have chosen, than to take the responsibility of thinking for themselves. This lack of true thought and spiritual development in the soul of the individual tends to distort Christianity, and diminish the spirituality of the church.

Far be it from me to detract from the good accomplished by the church in enlightening the

conscience and purifying the thoughts and lives of the multitudes who come under its influence. I only wish to see the spiritual power so extended as to reach and enlighten the minds of all. But I fear that the creeds and dogmas which seem to fetter free individual thought, and cause people to rely more upon the interpretation of their pastor, are inadequate to meet the demands of the present age. We should not attempt to limit or establish a boundary to the human mind, but direct thought to the true spiritual nature of man and his relation to his Maker. A feeling of personal responsibility, self-reliance, and independent thought is necessary to unfold our religious power, and develop true Christian manhood.

The great difficulty in treating things of the spirit lies in the lack of spiritual education and spiritual discernment of the people, and also in not having language to express spiritual things. We know that our physical senses cannot be relied upon when we go beyond the realm of the physical universe. We also realize the fact that in the study and discussion of subjects pertaining to the complex nature of man our language is very unsatisfactory when we go beyond the range of natural things. And yet we all know that God's image and God's man, made in his image, must be spiritual; they are therefore beyond all physical

tests or examinations by physical means. In these facts we find the mystery that surrounds the doctrines of Christ, which are all spiritual; hence we see why our physical senses cannot explain or account for the origin and power of things connected with spirit.

With these facts before us we should not presume by physical means to decide as to the divinity of Christ, or to analyze the principles of Christianity. Physical science has no standing in the realm of spirit, and cannot grapple with the spiritual order of the universe. We must therefore look beyond the facts of our physical life for the true ideals or aspirations, out of which come the belief in God, and the ultimate triumphant destiny of the race.

If human logic and the physical sciences afford no absolute satisfaction to the soul, we must out of the needs and the facts of our very existence reach above and beyond the physical, and allow our spiritual aspirations, which are stronger and deeper than anything the world can afford, to give us the unerring consciousness that we are to walk by spiritual faith, and not by physical sight. The exercise of this faith compels us to assume the Christian life as a part of our own real existence.

In our present state of civilization we live in constant conflict with the *PHYSICAL* as well as

moral laws. We realize this fact by the consequences which follow their violation.

God may have designed that we should use the powers of nature to propel our machinery and do our bidding. But, if we take the risk, we should not question God's providence when we suffer the consequence. We know that when we increase the pressure of steam in our boilers we subject ourselves to greater danger. When we ascend in a balloon, we make ourselves liable to come down in obedience to the law we have violated. By great pressure water is forced through our buildings against the law of gravitation. But, as all the works of man are imperfect, the pipes in which the water is confined are liable to burst, and our dwellings to be flooded. The water, then, instead of serving us, becomes our master, and we suffer the consequences.

All will remember the terrible disaster, or accident as it was called, at Johnstown, Pa., a few years ago, by the breaking of the dam at the outlet of a lake where a large body of water had been kept back against the universal law of gravitation. The people had received great benefit as they thought in running their mills, but they paid the penalty. The dam gave way, the rush of water overwhelmed and destroyed the city, and I think about four thousand lives were lost.

We wonder at the providence of God in permitting such terrible disasters, little realizing the fact that they are the result of our own conduct. Shall we cast reproach upon our Maker because we reap what we have sown? Shall God suspend the laws of gravitation for "presumptive man"?

"When the loose mountain tumbles from on high,
Shall gravitation cease if you go by?"

It is very difficult for us to reconcile such calamities with God's goodness and care. But we must remember that in the great variety of God's laws each may have its own penalty. And yet from our standpoint it is difficult to understand how God in his wisdom can allow the good and virtuous to suffer by such disasters, or the virtuous poor to starve for the want of food in a land of plenty.

"But sometimes virtue starves while vice is fed.
What then? Is the reward of virtue bread?
That vice may merit; 'tis the price of toil.
The knave deserves it when he tills the soil."

A prominent writer in one of our popular magazines says, "There is a very true and serious sense in which alcoholism is a disease, and in which sensuality in all its varieties is a good deal more a matter of body than it is of heart. Con-

siderable of what used to be known as wickedness pure and simple is coming to be referred to the body, and recognized as bodily defects or bodily degeneracy." This involves the question of human accountability, which I supposed was settled in the minds of most persons. It has generally been considered that the man God created in His own image must be spiritual, and the essential and responsible part of our complex nature. We have good authority for believing that the physical body is mortal, and it is generally believed that the spirit is immortal; if so, I do not see how they can share the responsibility. There cannot be two responsible captains upon the same ship at the same time. If the physical alone is the controlling factor, and responsible for all our waywardness, if the spirit is dependent entirely upon the physical, which must soon decay, there is no ground left for moral law, and our hopes for existence after the death of the body rest upon a frail foundation.

Shall we accept this doctrine of Physical Supremacy, and relinquish our hope of an eternal spiritual existence? No, a thousand times no. Christ says, "I am the light of the world; he that believeth in me shall never die." Christ must here refer to the spirit, and not to the body. It seems to me that if we were created in God's

image we must be spiritual; and this inspires a feeling or aspiration after God, and an intuitive knowledge that we are moral beings, and responsible to our Maker for the proper use of the talents given us.

If the mind or spirit of man is essential, and the controlling factor, or, as I believe, is the real man, the spirit must be responsible; for no moral wrong or criminal act can be perpetrated without the consent of the mind and will, and such consent involves the moral nature.

The physical defects which often result from hereditary law, and physical defects from accident, or those incidental to old age, are the only defects of which we have any knowledge. If the spirit or real man does not have proper organs through which to manifest itself, it is no proof that the spirit itself is impaired by such physical defects. The spirit is not dependent upon physical organs for its existence, but only for its power to manifest itself in physical organisms. The real spirit of man is not dependent upon the eye for seeing, nor the ear for hearing. "In God we live, move, and have our being." We see, study, and understand all moral and religious subjects with the mind, and not with the material eye. We live in the spirit, and never use the material senses except in the study and examination of material things.

The complex action of body and mind is well illustrated in the following incident: A little Sabbath-school girl came to one of my former pastors, and asked him to explain the difference between mind and body. "My dear child," said the doctor, "that is a metaphysical question which has agitated the greatest scholars all the centuries. However, I will try to make you understand. Suppose I strike you a blow on your head, what then?"—"You will hurt me."—"Me, what do you mean?"—"Why, hurt my body, I suppose."—"Now, suppose I say, Blanche, you are a naughty girl." Her eyes flashed, the tears began to fall. "What is the matter; I have not touched your body."—"Oh, but you hurt me so."—"What do you mean by *me*?"—"Oh, I *see*, I *see*; you touched my *mind* by simply saying something." We perceive how separate mind and body are when we hear or read a sentence that will cause grief, sadness, ay, pain.

Some have taken the ground that if man does wrong, while God is not directly responsible for not preventing him from doing the wrong, He will in some way excuse him from the responsibility. If such logic is tenable, and is to become the standard of moral action, if drunkenness, sensuality, and all social evils and crimes, are purely physical acts, the spirit man certainly cannot be

held responsible for the consequences. When we relinquish our moral accountability, and treat all our crimes as physical diseases, we may release our clergymen from further duty, convert our churches into hospitals, and give ourselves into the hands of the doctors of medicine.

I believe there is an intuitive feeling in every human soul that man is in some way culpable for his wrong act; that physical deformity or the depravity of the human heart cannot excuse us from the claims of the gospel, and our duty to God and our fellow-men.

If we have inherited physical inharmonious conditions, which render our approach to God more difficult, our individual conflicts with the world more trying, we must exercise more faith; for God has given to every one who will accept his offer an opportunity when, by the power of his own will and "promised grace," he may be redeemed and saved from the effects of all such apparently unfavorable conditions. However obscure our spiritual discernment, the love of God is able to enkindle in our hearts a divine light which will show us the true spiritual meaning of life and duty, and dispel much of the mystery which is supposed to surround the Christian religion.

In our time, the tendency is to make gods of Culture, Civilization, and Sociology. As gods,

they are mighty, but they are not Almighty; and we shall find, if they are worshipped as gods, and have not the gospel of peace for their foundation, they will lead their followers into the wilderness of doubt, and impel them into the gulf of materialism. The teachings of Christ are all spiritual, and so are the aspirations after God which come welling up from the depths of every living soul. This intuition, or language of soul, is the true light, and deals directly with the spirit of man. It is the literature and the science of the soul; it is the philosophy and the logic of the spirit, and the language in which the soul of man alone can read the truth of eternal life. This is the doctrine which Christ taught, the creed by which he lived, the light by which he sought to show man how to live in the spirit, and to be elevated to the plane of thought on which man was created, and on which he should live to-day.

It has been shown that each individual is an important factor in society; that good society depends upon the goodness of the individuals composing it. We have also found that

SOCIALISM

upon a material basis is impracticable, if not impossible. By socialism we mean an equal distribution of all human products among all men.

This proposition to divide may seem plausible to some, especially to such as have no ambition to provide for themselves; but it is easy to see that the equality of right which we now all possess would be destroyed in our effort to establish equality of condition. God, who creates all things, is infinite in all his works. He creates in infinite variety, and never duplicates anything. Everything is created with equal rights, but the conditions are endless in their variety. The trees which constitute the forest all have equal rights to the sunshine and the rain, equal liberty to grow, and yet their conditions are very different. No one proposes to divide the strength of the oak with the sapling, and make all trees equal in condition as in their rights.

The same endless variety in conditions exists everywhere; and I repeat, that an equal division of the products of man's industry, without regard to the rightful claim of such industry, would not only destroy the equality of rights, but it would destroy all incentive to labor. There would be no object in accumulating wealth; there would be no money to support our government, our public system of education, or our higher institutions of learning; and the stagnation which must follow would soon turn the civilization of the world back toward barbarism.

“He who will not work shall not eat” is the great law of love, aimed at inactivity, God’s only cure for laziness. Men who will not labor with brain or muscle may vegetate, but can hardly be said to live. It is true that people may maintain a sort of existence on the earth in a barbarous or semi-barbarous state without great exertion. But it requires great energy, great industry with both brain and muscle, and a large amount of money, to support a high state of civilization.

Of course the aged and constitutionally weak have a special claim upon our sympathy and upon our common care. The distribution of all things to the weak and unfortunate must be made by the inspiration of love, and not under the constraint of laws. Any civic or legal measure to equalize human conditions would result in the destruction of the incentive and power of production, and no less in the final extinction of human sentiments, involving humanity itself.

If in a spiritual plane socialism means an equal distribution of virtues and Christian graces, it would be equally impossible, and radically so, as division of virtues would be more difficult than division of property. Nothing so harms any human being as receiving something for nothing. An equivalent should be rendered, more for the good of the recipient than for the good of the

giver. This equivalent may be given in heartfelt thanks, in service, or substance.

I think the conscious love of Christ in the heart, filling the whole being with wisdom and guidance, is the only agency that will accord to every man equality of rights, not under law, but under *love*, and thus meet the necessities of all men without destroying their manhood. Self-help, aside from God's help, is the best help a man can have, and then he will not be helped into helplessness. Actuated by the love of God, we would help men as God helps them, in their extremity; that is, when they have done their best, and come to their extremity by doing their best. Man's extremity is God's opportunity; and it is ours, who desire to be godly.

Notwithstanding all these varied facts in human life, there is a sense in which government and society owe something to the individual. When a man yields what he terms his personal rights for the good of society, he feels that he is entitled to claim a share of the mutual benefit which belongs to such society. This claim of the individual is really received in the protection and the enjoyment of good society. But I do not see how any one can claim from government, church, or any social compact, more of temporal or spiritual good than he is willing to contribute to its support.

The good we receive from society in its associate capacity should be held in trust as really belonging to humanity.

It is true that there seems to be interwoven in man's nature a selfish feeling, a seeming consciousness of his being his own; and it is very difficult, from a material standpoint, to understand how each man's personality can be his own, and he still owe himself and all he is to his fellow-men and to his Creator. This apparent difficulty can be understood only when we consider the subject from a spiritual standpoint; but as we are all essentially spiritual, it is only from the spiritual plane of thought that we can view anything connected with our true nature and our relations to our Maker. We are commanded to "love our neighbor as ourselves." This command is rendered possible only as we yield our selfish feeling, and realize that our neighbor is an organic part with us of the infinity of spiritual existence. When we realize this fact, we shall begin to understand the import of Christ's commandment, and come into the divine realization of the Fatherhood of God and the brotherhood of man.

Are such attainments beyond the reach of man? St. Paul says, "The carnal mind is enmity against God; for it is not subject to the laws of God, neither indeed can be." Neither is it subject to

human law; it is in a state of selfish rebellion against all law. We may confine the condemned criminal, but that does not change his moral nature. The human heart is selfish and depraved, and does not love God or its neighbor; and in this selfish condition we cannot come into peaceful relationship with ourselves or with our God. It is therefore evident that without a change from carnality to spirituality, it is impossible to form a government, or to organize a society, that can have sufficient control over the depravity of the human heart and the human will to preserve harmony, even among its own members.

Let us make no mistake here; God makes law, and everything that does not harmonize with this unerring law tends to dissonance and disorder. It is not God's law, but the violation of the law, that produces the discord. If man would cease to violate God's law, he would find a remedy for this dissonant and discordant nature. St. John says, "He that loveth his brother abideth in the light." This is a spiritual light which God has implanted, and is in harmony with his law. If man would follow this light, it would, by the grace of God, lead him to a higher and a better life.

Thinking Christians recognize this light, and believe that there is an abiding faith and power in this spiritual law as exemplified by Christ. Chris-

tians look to "Jesus of Nazareth" as the perfect revealer of this truth. They accept the character of Christ as the transcendent fact of history; and all the demonstrations of his doctrine evince an ever operative spiritual law, holding all humanity in its loving embrace. We believe in the ultimate power of the Christ-spirit to destroy sin and death, because Christ demonstrated it. The practical and universal acceptance of the Christ-spirit would liberate us from all the mental and moral ills which now distract our minds, and render our lives and society so discordant. St. Paul says, "The law of the spirit of life in Christ Jesus hath made me free from the law of sin and death." Who shall question the experience of St. Paul, or deny the power of this spiritual law of Christ to change our carnality to spirituality, and who shall say that its influence is not within the reach of all? And if all would accept it, which is their imperative duty, what I have claimed as possible for man would at once become a realized fact.

The preaching of the gospel in the

CHURCH

is no doubt more scientific and learned than formerly; but may it not be so complex and scholarly as to be beyond the comprehension of the masses? People generally have not studied theol-

ogy, and see little if any good in the creeds and dogmas of the church. If the church is to encompass the masses, and bring the people into the fold of Christ, it must embrace a larger field of observation, and broaden its influence so as to control the tendency of the people to drift into various organizations, and multiply theatres, club-houses, and fraternities, which are becoming rivals of the church, and dividing the attention of the masses. People now act more in their associated capacity, which gives them a feeling of independence. They are therefore harder to reach and more difficult to control. Relatively there may not be so large a portion of the people attending public worship to-day as formerly, and I think it is true that our churches do not now retain the same potent influence over the thoughts and minds of the masses outside the fold of the church as in times past.

Fifty years ago, it was a bold man who would venture to call in question the tenets of the church, or to criticise any of its sacred rights. Now they handle the most sacredly guarded themes without mercy, and seem to think that nothing is too sacred for their discussion or their criticism.

We all need the refining influence of the church to build up character and to keep alive the

spiritual aspirations of the soul, and prevent us from falling into a state of indifference upon religious subjects. To supply this need the church must go to the people, if the people will not go to the church. This may seem a little humiliating to the high-cultured people of our aristocratic churches. But is it not in accordance with the practice as well as the teachings of the Master? God has for some wise purpose placed us in diversified conditions; but he has given us all equal rights to all his blessings, and it certainly cannot be wrong for the children of "Our Father which art in Heaven" to meet together to glorify "His Name."

We live in a peculiar age. A feeling of unrest and religious discontent seems to pervade the entire world. People are dissatisfied with their social, moral, and religious condition. A species of worldliness, or materialism, seems to have absorbed the human mind, till the masses have become irreligious in their thoughts and feelings; and much of the worship in our churches has become little better than formal in its influence upon the minds and hearts of the non-churchgoing public.

With all these irreligious thoughts dominating our lives, our streets lined with drinking-saloons and other places of social vice, our bookstores

containing vile, if not obscene literature, our public lectures filled with rose-colored illustrations too intense for sober facts, our sermons highly embellished to satisfy a large class, our people in a state of social upheaval, it almost seems that the world is in danger of sinking into the gulf of materialism. This peril is made more apparent when we call to mind the fact that all the disasters which have befallen our race in the past have been the result of the thoughts of the people turning from God, and indulging in unholy desires and sinful practices.

In order to meet these complicated difficulties which confront us, we must improve our habit of thought; for we know that impure thoughts and unholy desires lead to irreligious, immoral conduct and criminal acts. It may be unwise for me to dwell so much upon the influence of our thoughts; but I believe that our neglect at this vital point is one of the radical defects in our mode of warfare, and the real cause of our want of success in our efforts to civilize and Christianize the world.

As advocates of our religion, we have perhaps done the best we could to Christianize and spiritualize the world; and yet the results are far from being satisfactory. It is true that we have witnessed wonderful advances in religious thought as well as in the arts and sciences. It is also true

that evil habits, social vices, and crimes have increased; and with all our moral influences, including church and missionary work, it may be still an open question whether immorality in its general aspect has not a stronger grasp and a more demoralizing influence upon the civilized world to-day than ever before.

We find only about one-half the people attending church service of any kind; the other half receiving very little, if any, religious instruction. What a field for Christian work lies before us! Truly the harvest is great. Hundreds of thousands of people within our reach, created in God's image, are hungering and thirsting for the spiritual knowledge which the gospel of Christ offers free to the world. I cannot believe that the millions of people would continue in mental and moral darkness if they were properly instructed in the things of the Spirit, and knew that God is their Father, and that in their "Father's house" there is spiritual food enough and to spare. Neither do I believe that the tens of thousands who attend church occasionally, and have heard something of the gospel of truth, would be content to imbibe the unhealthy mixtures that are being poured out over our land, if they knew where they could obtain the unadulterated gospel of our loving Saviour.

The enlightened conscience will not choose darkness rather than light. Ignorance is not bliss, and can never satisfy the spiritual cravings of the human soul. If the masses have been wrongly educated, and have allowed their thoughts to wander from God and the true aims of life, they have no less claim upon our sympathy and upon our love. The education which the masses have received does not extend beyond the physical sciences. They have been taught to depend for knowledge upon their material senses. Upon this material plane of thought they are not in a condition to readily grasp spiritual truth.

To reach the masses ignorant of their spiritual nature, and plunged deeply into the gulf of materialism, it will be necessary to appeal to their spiritual natures, and show them that their troubled souls, through the gospel, may be brought into harmony with their Creator.

This simple gospel, presented in the spirit of love and sympathy, has power to create a Christian atmosphere that will dispel their materialism, and change their mode of thought from the material or carnal mind to that of the spiritual. They will then not only attend church, but devotedly join in the songs of redeeming grace and heavenly love.

The interpretations of Christ's life and character

are all spiritual; and by following his teaching and the language of his spirit in the demonstration of its power, all the events of life are made spiritual, and all the heritage of the universe becomes ours. But to gain this exalted condition we must overcome our material thoughts, and, in the spirit of the Master, grow into the Christ-life. Our wills will then be dominated by his will, and his spirit will find incarnate expression in our lives.

Do our preachers spiritualize the good things of the world, and make them enjoyable with spiritual life? St. Paul says (1 Cor. ii. 4), his "preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power." Who to-day preaches in the demonstration of the Spirit and in the power, "healing the sick, and casting out evil," as Christ did, and as he commanded his disciples to do, which command they obeyed? He also gave assurance that the same power should attend them that believed.

Is it not true that many of our clergymen to-day, who claim to preach the gospel of Christ, deny the power thereof, and in their daily walk and conversation say to the world that Christ did not expect that we should live up to his standard; that he did not intend that we should demonstrate as he and his immediate followers did?

If Christ did not intend his gospel for the

present day and for all time, why preach it at all? If the clergy do not preach Christ's gospel in its fulness, how can they expect people to be interested enough to fill our churches? A scientific sermon that denies the demonstration and the power of the gospel will never satisfy a human soul hungering and thirsting for the living God. Lanterns that give light only where the sun of material science shines are of little service to those whose spirits are lost in doubt and perplexity.

I believe much of the power and spirit of the gospel is lost because the preachers do not make the gospel plain and simple, so as to be understood by the masses.

Placing spiritual food above their reach may be a reason why people do not more generally attend such services. And yet I think people express with more freedom their convictions of religious truth; and in this way we are getting much helpful light that was formerly shut out by the rigid creeds and dogmas which at one time forbade free inquiry pertaining to religious experiences. Creeds, dogmas, and theories of the church have been greatly modified; but they are still stumbling-blocks to the masses, because they are not understood or appreciated, and therefore tend to prevent the multitude from attending church,

or paying that respect which the church ought to be able to command.

I may have given too much prominence to the unfavorable influence of creeds. They may within certain limits serve a purpose. A man's creed is his belief, and any number of persons may formulate an agreement or creed by which they will be governed. But if they go outside the Bible for their creeds, they tend to division. Every man has a belief; and if he chooses to formulate it in words other than are found in the Bible, such formulation becomes his creed; and as all persons have the same right to formulate creeds for themselves, we would have as many creeds as there are individuals.

Creeds found in the Bible give to everyone a freedom of thought and action which leads to a high plane of spiritual life, that harmonizes with all who believe in the Bible, and formulate their creed only in the language of Scripture. Peter's creed was his answer to Christ, "Thou art the Christ, the Son of the living God." Martha's creed was, "Yea, Lord, I believe that thou art the Christ, the Son of God, which should come into the world." Philip and the eunuch had a similar creed.

Creeds or beliefs confined to the Scriptures tend to unite all believers in the Bible. Creeds formu-

lated upon language outside of the Bible separate Christians into various denominations, and give sanction to people not in the Christian church to formulate creeds or beliefs for themselves, without regard to the Scriptures. The more we study and depend upon man-made creeds, the less we study and depend upon God's word, and the more license we give to those who do not acknowledge the Scripture as the rule of life.

The principles involved in the Christian religion have become associated with so many different sects with apparently conflicting creeds, that the minds of the people are confused, and do not get a clear idea or understanding of the simple truths of the gospel. The masses outside the church are therefore entitled to some consideration. They seem to think — and not without some reason — that the churches with creeds and dogmas which they do not comprehend are too exclusive for the common people; that they were intended for the favored few, and not for the whole.

Caste in society, and style in living, have become so emphasized as to separate people from each other, and cause many to look upon our aristocratic churches as pharisaical. The formalities of

CASTE AND CREED

have become so prominent in society, that the

common people feel almost excluded from such churches. The expression of this sentiment has caused people in different conditions in life, not only to avoid the churches, but to antagonize the Christian religion. It does not require a prophet to see that with such feelings and thoughts occupying their minds, the people will not attend our churches. A large portion of this multitude of unprivileged people are eager for the truth, and, thinking over the social and religious problems of the day, find they are in a state of dissatisfaction with themselves, with mankind, and with their Maker. To find means to bring such people into proper Christian fellowship is what is needed today. St. John says, "If we walk in the light, as he [Christ] is in the light, we have fellowship one with another" (1 John 7).

The time has come when something should be done to adapt the existing creeds, and adjust the modes of worship, to the condition of the people now outside the churches. The feeling of pride and caste which has been manifested by the wealthy, and the neglect which has been shown by our aristocratic churches, have created such a gulf between them and the masses, that the people in their present condition will not attend these high-toned services. I like to see elegant churches. I only wish we had enough of them

to accommodate the whole people, and that they would all attend such beautiful churches and feel happy. It is only the idolatry connected with such churches that is wrong. I do not say that people worship the edifices, but there is a feeling among the common people that they are not made for their use.

It is evident that such churches must make some concessions before they can reach the masses. I am not prepared to say what compromise should be offered. I remember an incident that occurred many years ago in a country town, where it was common for children to go with their feet bare during the summer months, except when they went church.

There were several families who were too poor to purchase shoes for their children, and so they did not attend church. The minister, not being able to purchase shoes for them, had his own children attend church with their feet bare. The sacrifice was accepted, and the poor children attended church and Sabbath-school with bare feet and were happy.

Is it not the duty of the Christian church to make some concessions to these classes of people, or prepare suitable places of worship, and with the love of God in their hearts, and a Christian atmosphere about them, preach to them the simple

gospel, appealing to their better nature — to that light which God has implanted in every human being?

Simple truth is the supreme force that moves the world; and I believe the hearts of the multitude would kindle in ready response to such a presentation of a simple gospel that will enable them to throw off the bondage of sin, and rise to a higher and a better life.

I do not say that we need a new or a better gospel. But I do think that its presentation should be better adapted to the present mode of thought and the condition of the masses. While the truth of the gospel is ever the same, its presentation may be given from different points. The world has grown in the last fifty years. The principle of locomotion is, and always will be, the same; yet people prefer the express-train of to-day to the old stage-coach of fifty years ago. The principle of communication is, and always will be, the same; yet people to-day prefer to use the telephone and the telegraph. What I want to emphasize, is the fact that the wonderful revolution in the scientific and business world during the last fifty years has not been shared by the church in her methods of reaching and controlling the thoughts and minds of the masses.

I see no reason why the church should not in-

stitute an aggressive movement, that shall administer aid to the people in every condition of life. I see no reason why gospel truth, though ever the same, should not be presented in a manner suited to the times in which we live, and the varied conditions in which we find people to-day. Principles never change, but modes of expressing them must change with the changing methods of the revolving years.

Let the Christian world consider these suggestions, and see if they cannot devise some way of presenting gospel truth so as to conform to the present development of the race, and to be comprehended by the common people.

We have noticed that the good which a church ought to accomplish in a community is always neutralized when there is internal division among its members. May it not be equally true that the division of Christ's church into so many denominations neutralizes its power and its influence over the minds and hearts of the masses? May not the divisions of our churches, burdened as they are by so many creeds and dogmas misunderstood by the people, be the reason why so many turn away from the churches in disgust, and fall into infidelity?

If it is true that our churches are agreed upon all essential doctrines, and divide only upon the

non-essential, or upon subjects that are not understood, and entirely of human speculation; if the failure of the churches to answer the reasonable expectations of the people, and to command the respect of the masses, is the result of divisions upon subjects of human vision only, — I see no good reason why all Christian churches should not abandon their literal creeds and speculative theories, and unite upon the fundamental and eternal principles of the gospel. In union there is strength; and the power of such a union would awaken unusual interest throughout Christendom, and kindle each heart into a holy flame. St. John declares, “He that loveth truth cometh to the light.”

The church could lose nothing by giving up all speculative theories connected with creeds. The people recognize the fact that there is no Christianity in sectarianism. Lovers of God and followers of Christ must have perfect unity, and the bond of union must be one of faith and love. If the bond of faith and love binds the church to Christ, it will also bind the churches to each other. Let us abandon all non-essentials that tend to divide Christians.

“For modes of faith let graceless zealots fight;
His can't be wrong whose life is in the right.”

The forms of worship associated with man-made

creeds do not satisfy the human soul. Religious thought and the longings of the spirit have become a powerful factor in our religious life, and demand a more harmonious and a higher meaning in our religious worship. The clear rays of spiritual thought have already pierced the darkness, and modified the feeling of persecution which was so pronounced in the early history of the church. John Quincy Adams, President of the United States, when asked to subscribe to the fund of the Foreign Missionary Society, said: "We have here in our village [Quincy, Mass., the home of the Adamses] four religious societies. The sectarian feeling is so strong that the pastors of these societies are not allowed to exchange pulpits with each other. I will give as much and more than any other man to civilize and Christianize these ministers and the people, so that we can have Christian fellowship in our own village."

This anti-Christian feeling is passing away, and it is not uncommon to-day for clergymen of different denominations to exchange pulpits. I believe the time will soon come when the partition walls between different denominations of Christians will be removed, and all unite in pæans of grateful praise and glory to God.

The water of the globe is one great sea, and is moved by one tide. If the immortal soul or spirit

of humanity would unite in the universal truth of God, and, like the ocean, move in union and harmony, universal love would rule the world, and evil would find no resting-place.

The open fold of God's truth is greater than we can comprehend, but the realization of this fact should not diminish our faith and our aspiration after God; it should rather make us modest, and tolerant of the opinions of others. God's righteousness, which we are commanded to seek first, is sufficient for us. Creeds and theories may serve a purpose, but should not be allowed to prevent unity of feeling and action between Christian churches. I speak thus freely, for I believe that church divisions, and the contentions growing out of them, not only prevent many true Christians from uniting with the church, but hinder the masses from paying that respect which is due to the church of Christ, and which the world would gladly pay, were the church a unit, and its members living in the spirit and power of the gospel.

The gospel of Christ has proved itself capable of helping all sorts and all conditions of human society, and a united church should loudly proclaim its saving power. The Master says, "I am the light of the world, and whosoever believeth in me shall not abide in darkness."

It is the light of the gospel that must dispel the doubt and darkness of the human mind. If we have the light of this gospel in our hearts, it will be a light to those about us. A candle does not shine for its own benefit. All that is luminous in us is given to direct others as well as ourselves. A professor in Harvard College, being asked if he thought God who is holy could see evil, said, "It would be like an electric light going after a shadow, and expecting to find it." Light cannot see darkness, neither can purity see impurity. Darkness is destroyed by light. So evil vanishes before pure thought and divine light. "Thou art of purer eyes than to behold evil, and canst not look on iniquity" (Hab. i. 13).

We should study and try to better understand ourselves and our relations to our Maker, and not be diverted from the great object of life by arguments, creeds, or opinions of men. The

GREAT FACTS

which lie behind and beyond the creeds and theories about which men dispute are what is wanted, and not the creeds and theories themselves. God's truth is greater than all human speculation; and we should not depend for our beliefs upon any outward conditions, or allow anything to interfere with our direct communion with God our Father,

but should, so far as we can, live in the spirit, and “dwell under the shadow of the Almighty.”

We need pure thoughts and holy desires to give us power in our work for humanity. It is not merely what a man speaks; it is the Christ-spirit behind the words that gives them power. If the love of God is in our hearts, it will give our words power, and we shall by our words and our acts declare the truth of the gospel. We have everything to encourage us in this work. The gospel is what the world needs. The outburst of joy from the human heart in all nations and all peoples shows the wonderful love of God to man. The parable of the lost sheep — in fact, the whole trend of the Scriptures — shows that God loves the whole human race; it proves that there is something worth loving, even in the most degraded. Our Saviour says, “Inasmuch as ye did it unto one of the least of these my brethren, ye did it unto me.” It shows that God has implanted in every human soul a desire or aspiration for a heavenly light, — a desire for something better, for a purer and a holier life.

It seems to me that the Christ-spirit, through the influence of a united church, might reach and answer to the holy desires and aspirations of the people, and by promised grace change their minds and thoughts from the carnal to the spiritual.

The reception of the gospel by the masses would not only direct their minds heavenward, but enable them to control their appetites, passions, and all sinful habits, and restore peace and harmony to society, and prevent the misery and degradation which now hold in bondage the great mass of the people of the world.

Wealth, position, and the pride of life, deter people from consecrating their lives and their substance to God for the good of humanity. People are frequently found who maintain outwardly a consistent religious life, and apparently do their duty to society, who, from some cause, fail to impress the Christ-spirit upon those about them. The young lawyer was so circumspect that Christ loved him, and yet he was not right on the question of riches. Job was a just man. He was a prosperous man. He had gained his riches honestly, as the world goes, and had tried to persuade himself that they belonged to himself alone, and so had not consecrated them to humanity. But there came a time when he realized that his riches were given him in trust, and really belonged to God and humanity. When he became conscious of this fact, he humbled himself. He had long known that he would have to come to this point of self-nothingness; for he says, "The thing that I feared has come upon me." Had Job consecrated

himself and his riches, and been in perfect oneness with God, he would not have been afraid of being brought low. Fear is but another name for a want of confidence in God. "Perfect love casteth out fear."

I apprehend that we are not to-day free from idols of some kind, and it may be the same with our churches. They are rich and prosperous, and the world thinks they exhibit more or less pride and vanity. But pride must have its fall, whether in the individual or in the church, and come down as Job did, before the world will be conquered for Christ. The hearts of all true Christians must beat in unison with the great heart of God and the world of mankind.

The evangelical churches, I believe, agree upon all essential questions. I have been trying to see if I could find any good reason why they should not unite. I do not propose to go into the past, or consider the various causes which resulted in their separation. I only wish to discover, if I can, what prevents our churches to-day from uniting. It seems to me that it is to a large extent the "WORSHIP OF IDOLS," — wealth, worldly ambition, perhaps a little pride and vanity. But I feel quite sure that the partitions between Christian churches are NOT COMPOSED of "PURE CHRISTIANITY," and therefore may be removed without endangering

the foundation of our Christian religion. The factions into which Christian people and Christian churches are divided, and the feeling which they often exhibit, are not animated by the love of Christ or love of Christianity, in any true sense. I think Christians are kept from uniting by the influence of those who may have reached, and who are unwilling for the sake of union to yield, their high positions in their own church; by those who have pride and vanity as idols in their hearts; by those who have never conformed to the Divine Spirit, or become absorbed in the oneness and allness of God.

A similar condition of affairs is often found in the political arena. A few ambitious or designing men often disturb the peace and harmony of a party, State, or nation. A divided church can never be secure from the assaults of the enemy. The only effectual way to stop the warfare is to conquer a peace by uniting for Christ and overcoming the world.

Let me give an illustration of the weakness of a divided church. Suppose these United States were not united as a nation, but each State acted independent and alone: they would exert little or no power or influence in the world, but would be at the mercy of any or every foreign power. It is the union that gives us peace and protection at

home, and power and influence among the nations of the earth.

Let all Christian denominations discard their creeds and dogmas which now separate them, and unite for Christ, and I believe the powers of darkness will flee before the light of a united presentation of the gospel of truth.

We cannot have organic unity till we have unity of thought, till we become Christian enough to have our thoughts centre upon Christ, and abide in his love. When we arrive at this point in spiritual development, we shall not need the letter as expressed in organic churches and societies; for we shall be one in Christ in the unity of spirit, in the bond of peace.

There is another point upon which I have a word to say. When a small suburb of a city, or a country village, shows signs of growth and enterprise, some one of our Christian denominations forms a society, and builds a small house of worship. This is commendable. But before there are inhabitants enough to fill the house, some other denomination forms a society, and builds another place of worship; and it often happens that we have two or three small churches in a location where there are scarcely enough church-going people to fill one. As a result, we have thousands of small, weak churches all over the

land, which really exert very little influence upon the minds and hearts of the people outside of the membership of the churches. There is often contention and bitter feelings generated between the different societies, by which they not only lose the confidence of the community, but in the exhibition of unchristian feelings often create doubt in the minds of some as to the truth of the Christian religion.

Did it ever occur to the reader that one strong, united church, in place of these several opposing small ones, would unify all Christian people, and command the respect of the community, and might by its united, harmonious, and heavenly influence, Christianize the whole population? Again, such united action would not only tend to unite and harmonize our people, but require only one church where we now have two or three, leaving for active service elsewhere clergymen for missionaries, and money enough to build a church and support the gospel in every hamlet in the heathen world.

Another source of weakness is found in the fact that the population of great cities is constantly changing. The locality of the wealthy is liable to be invaded by the intermediate classes. The rich feel the intrusion, and begin to leave for what they suppose a more desirable locality. A rich and aris-

tocratic church may by such means become a poor church, and must follow the wealthy families, or adapt itself to the changing needs and requirements of the people in its immediate vicinity. It is sad, in a Christian community, to see a church struggling for support, with empty pews, in a densely populated part of a great city.

I think the feeling of CASTE which plays such a conspicuous part in our community to-day keeps the common people from attending church, and causes more trouble and dissatisfaction, more social, political, and religious discord, and more dissensions in our churches, than anything else.

If our rich churches, instead of tending to close spiritual corporations, would throw off the feeling of caste, open their doors, and bring the churches into touch with the people in their immediate neighborhood, they would soon acquire a permanent hold upon the masses. We read that the "common people heard Christ gladly;" and I think, under proper conditions, the people can be brought to the churches, and become interested in church work.

People differ upon minor points; but true religion will never lose its hold upon the hearts of men, for it is the spiritual expression of life itself. Religious thought is the fabric into which religious character is being woven; and we cannot

afford to allow the churches to lose their hold upon the hearts of the people.

Why not, in view of these facts, abandon man-made creeds and dogmas of the church, and make the presentation of the gospel "Yea, yea," and "Nay, nay," and preach the plain, simple, unadulterated word of Jesus Christ, which all can understand, and all will appreciate? It is noticeable that all the invitations to a Christian life by Christ were calls to follow him in his personal living, and not calls to subscribe to a creed or dogma descriptive of his system of religion. His plea was always to suffering humanity, "Come unto me." No one can misunderstand this simple gospel.

Why not preach this gospel, not only from the pulpit, but from private dwellings, from the street-corners, and if necessary from the housetops, till a Christian atmosphere is created that shall permeate every heart? We shall then be required to build larger churches, and they will be filled with anxious listeners; and our clergymen will not be required to preach to empty pews or half-filled houses, as at present. Dr. Spurgeon, when asked how he managed to always have a full house, said, "I always intend to fill the pulpit, and then I can trust the people to fill the pews;" and I think he was never disappointed.

In order to Christianize the masses, and bring

them into religious fellowship, we must overcome the atmosphere of materialistic thought which now obscures their minds. This will require a large measure of the Christ-spirit in the hearts of the preachers and in the churches. It will demand that we give up churchanity, and substitute Christianity. Christians are in the world to purify its materialistic atmosphere, and infuse the Christ-spirit into the minds and hearts of the people, not only in the churches, but enough to fill every palace and every hovel in the land, and flow out into the hedges and the ditches, and command the respect of all people.

When a pure, Christian atmosphere, with its sweet and harmonizing influence upon the thoughts and hearts of the people, is established, they cannot resist the heavenly spirit of such a gospel, but will join with the churches in songs of hallelujah.

Is the picture I have drawn too good to be true, — too good to be realized in our day? Is it too much to believe that the plain, simple gospel of Christ will be understood and appreciated by the masses when properly presented in an atmosphere of Christian love? Every thinking mind will see that this gospel is what humanity needs to lift it out of the material philosophy of our day, and fix minds and hearts upon God and future destiny.

It is easy to see that the advance of society, and the more correct modes of thought, are breaking down the old partitions between religious denominations, and substituting liberty of thought for the authority of tradition. There is in our nature an inherent desire for truth and for freedom of thought and action.

“He is the freeman whom truth makes free,
And all are slaves beside.”

The spirit of individual investigation is becoming universal. We may direct, but we cannot stop, the growth of ideas upon matters of religious controversy. Men will think; and in the present age of investigation the desires and aspiration of most of the people are after truth. We can educate and regulate modes of thinking, but we cannot suppress the light which the liberty of thought is diffusing throughout the world. We shall never gain a permanent hold upon the hearts and minds of the people if we deny them the right to think for themselves. The universal cry of the soul is for greater freedom of thought, and a more intelligent, conscious realization of that truth which makes us free. “Ye shall know the truth, and the truth shall make you free.”

The foundation of the gospel of Christ cannot be endangered by any ordeal that can be advanced

against it. Its truth may be severely tested, but it will receive no harm.

“Truth crushed to earth shall rise again;
The eternal years of God are hers.
But error wounded writhes in pain,
And dies among his worshippers.”

There is no danger that speculative thought will carry the minds of the people away from the fundamental principles of the gospel while we adhere to the teachings of Christ, and make our thoughts and sympathies so broad and deep, and so sweet, that the great heart of humanity will respond to its influence. We need have no fear of evil consequences through the manifestation of the power of truth upon the human mind. It is only ignorance, or want of a realization of the existence of such truth, that allows the minds of the people to wander into the shades of infidelity.

No one can be truly Christian who does not receive Christ in his heart, or truly moral and religious who does not, with the help of God, turn his thoughts into acts, and thus work out his own salvation.

True thoughts of God and his works will always prove an inspiration, and make us true and honest in the transactions of our every-day life. But we must accept spiritual things in God's appointed way, seeking first the kingdom of God

and his righteousness, and put our minds, so far as we may, in harmony with God's will. We have good reason for believing that with our spiritual bodies all the good things of the world will become spiritualized and added unto us, and our wills become merged into God's will, when the universe is opened to us. Let us never depreciate the good things of the world; they are part of God's universe, and in due time they will become spiritualized; and the struggle between the world and the higher spiritual life will end in the fulfilment of the gospel of "Peace on earth and good will to men."

"The longer I live, and the more I see
Of the struggle of souls towards the heights above,
The stronger this truth comes home to me,
That the universe rests on the shoulders of love;
A love so limitless, deep, and broad,
That men have renamed it, and called it God."

THOUGHT IN EDUCATION.

THE family is the realm of thought, and the birthplace of both body and mind. In the family a trend of associations is commenced which is imperishable; habitudes into which the very soul is moulded; impressions engraven which no lapse of time can obliterate, but which eternity itself will confirm and perpetuate.

In childhood and youth we should see that the mind receives only good impressions. No matter how long we may live, we never get away from the effects of early impressions. It is better to watch the education of children, and know that there is only right forming in the mind, thus preventing the regrets and disappointed efforts in trying to reform them in after life.

It is often a query with parents when the education of their children should commence. Dr. Holmes, when asked this question, said, "At least two hundred years before they are born." This is a wise answer, for it is true that we are all largely the product of the past. Our physical

and mental conditions are in a great measure woven for us. With these facts before us, we can realize the importance of educating our children in correct modes of thinking. Children in a normal condition require an education that will give to them a harmonious development of their bodily functions, intellectual faculties, and their spiritual natures. The abnormal condition of children should be corrected so far as possible in their education, to prevent the development of the tendency to physical and moral wrongs in after life.

When we realize that normal conditions never produce abnormal results, that all abnormal conditions are the results of present or past conduct or misconduct, I think I am justified in saying that children have a right to a harmonious existence, and that parents who indulge in immoral thoughts and unholy desires have a fearful account to settle with their children, as well as with their God.

Persons who are well born, well bred, and properly educated, will be found pursuing some legitimate business, and will always succeed to some extent in making the community in which they live, and the world, better for their having lived in it; while in those born with the scars of hereditary vice, the standard of human excel-

lence is lowered, and it may be very difficult, with all our education, physical training, and moral culture, to prevent the cropping out of the moral crookedness inseparably connected with an abnormal condition at birth.

In the home education of children their surroundings are potent in developing the mind and in cultivating their tastes, either for that which is refined and beautiful, or that which is coarse and uncomely. The rooms, with their furnishings and their accessories, represent the culture of the family; and we look upon them as important in the education of life. It is these early scenes, or impressions of home life, that are displayed upon the inner walls of the mind, — pictures that never fade. There is no more enduring service we can render children than to furnish them with pleasant mental pictures upon which the mind can rest with delight in after years.

It makes a great difference in after life whether the rooms and environments in which children grow up are beautiful and cheerful, or uncouth and ill cared for. The relation of these things to

HUMAN LIFE .

is what gives dignity and poetry to our experiences in later years, or makes it desirable for reasonable people to give thought to the subject.

Beautiful rooms not only improve our taste for the beautiful, but they have a real vital relation to life, and hold an important part in education, and deserve more consideration than they receive. It is, therefore, no trifling matter whether we hang poor pictures on our walls or good ones; whether the decorations of our rooms are tasteful or unsightly. We might almost as well say it makes no difference whether our personal associates are cultured or ignorant.

Another important thing to be observed in education is the selection of books. The minds of children are easily acted upon; and whatever is allowed to affect them should be of a moral or religious character, or at least upon subjects calculated to impress the mind with scenes of true life. I do not say that children should read nothing lively or interesting. But when they have become accustomed to dwell in the airy regions of fancy by reading immoral or

SENSATIONAL NOVELS,

or become morbid by corrupt and debasing books, you may be sure that their minds are infected, and that errors and irregularities may be the consequences.

We have found that the moral natures of children are easily marred by bad influences, and their

tastes for moral and spiritual development easily perverted. We have also found that children are equally susceptible to good influences; and as they are subjected constantly to these varied conditions of society, it is all the more important that they should be always under the control of moral and religious training, so that their minds be not left to drift upon the sea of sentiment, to lose all guidance except the bent of their own inclinations.

If we desire to improve society, we must improve the education of our children, upon whom, as men and women, all social future conditions depend. This proposition requires no argument, for we all know that as we sow so shall we reap.

Every human soul brought into the world is more or less dependent for its character and success upon the kind and the amount of education it receives. The mind should not be used as a receptacle for the storage of intellectual facts, so much as a vital germ for development into mental and moral fruitage.

In pursuing educational work in our

PUBLIC AND PRIVATE SCHOOLS,

we must not forget that children, as well as adults, have various faculties; that they have appetites, passions, and propensities, and are subject to the influences of many habits and vices; that their

minds are easily impressed, and early impressions are the most lasting; and that, if we allow irreligious, improper, and imperfect education, or unfavorable surroundings, to impress their minds with erroneous sentiments or impure thoughts or unholy desires, we may be sure such thoughts and desires will materialize, and it will be almost impossible by later training to prevent their development into irregular conduct in after life. It is, therefore, of the utmost importance in the education of children, that we give to their minds a moral and religious inclination which will tend to insure good citizenship. Young people will think. We cannot suppress the liberty of thought, but we can in early life educate and direct their modes of thinking. The faculty of

THINKING CORRECTLY

is very important for the young, as it forms a habit which will be of great service in after life. The mind should dwell only upon thoughts that are based in truth and real life. The importance of giving right direction to the thoughts of children and youth will be apparent when we realize that their character in after life depends upon whether they think and live in the spirit, or descend to the animal plane of thought.

In studying our spiritual nature, we must keep

this fact in view, and also not confound the words we use relating to the material with those relating to the spiritual. By so doing, we shall be able to better understand the science of spirit, and comprehend each other.

Among writers and teachers in the higher department of education, we often hear of conflicts between

SCIENCE AND RELIGION.

But true science and true religion must be in harmony, for in absolute truth there can be no conflict. It is only upon subjects that are not understood, or subjects of human speculation, that men differ. True science is a knowledge of things in their causes, and must include the spiritual as well as the material; for the physical is only a manifestation of the spiritual.

Scientists should not confine their labors and researches to the material, but should embrace also the realm of the spiritual; they should remember that all external forms of religion, civilization, government, and all our institutions, are but the outward expression of the thoughts of the people in the present, as well as antecedent thought; that they all belong to the things that are seen, and are therefore temporal; for it is "the things that are not seen that are eternal," and which demand the attention of educators and

scientists as well as the clergy. In this conflict between science material and "science spiritual," scientists who confine their studies and demonstrations to the physical may well bow their heads, and seek the wisdom and the guidance of the spirit; for the material things upon which they depend are but the materialization of the spiritual, and their labor and investigations have been expended upon the physical effects of a

"SPIRITUAL CAUSE,"

which lies beyond their present conception. It is evident that physical science can be relied upon only in a material sense; and therefore its criticisms upon the Scriptures or the religious nature of man will be found void, having no status and no application in the realm of spirit. Here we find the reason why scientific thought and religious thought do not at present harmonize. It is not because there is a conflict between true science and true religion, but because science relies upon the physical senses for its demonstration, and does not comprehend the law of spirit. We need an education which shall develop our spiritual nature; a science reaching the invisible as well as the visible regions of the universe; a science allied to the higher realms of causation, as well as the spheres of physical results; a science that compre-

hends the spiritual as well as the physical, and apprehends life from a spiritual standpoint, and thus harmonizes the complex theories of the human race. This is the true science of religion, and finds common ground of concord under the law of "the spirit of the life in Christ Jesus." So true science, instead of being opposed to the Christian religion, becomes its principal support.

A sound body is an important prerequisite to the physical manifestation of a vigorous intellect. But we have instances where superior intellectual power has been manifested in bodies that were apparently very inferior.

Alexander Pope was a deformed and inferior man physically. *Æsop* had a body one would think hardly capable of holding a spirit. And yet *Æsop's Fables* and Pope's *Essay on Man* hold an enviable position in the literature of the world to-day.

Physical organs are necessary to enable the spirit to hold converse with the material world, but they are not necessary for its existence.

We need have no controversy with ourselves, or with others, about the mysterious union between our bodies and our spirits. What object God has in giving us material bodies, and surrounding us with earthly conditions, I know not. It is enough for me to trust that the real man,

created "in God's image," will be provided with a body, if one is necessary, suited to his needs. I believe, however, that the spirit body we now have is the real body in all its forms and functions, and that this spirit body is clothed upon by our physical body in some way mysterious to us, for the purpose of enabling the spirit man to hold converse with physical things connected with our earthly life.

Evidences of this complex nature of man are found in the fact that the physical senses give us no knowledge of God or the real man. Does the body dictate to the mind? Do the feet walk? Do the eyes see? Do the ears hear? Or is the mind the ruling power, and the physical senses the organs through which the mind or spirit acts? The spirit thinks and feels through the brain and nerves. The physical senses and functions are the organs of the spirit, through which it is enabled to hold converse with the external world, and under certain conditions to construct or to reconstruct the body after its own thought, for its own use and purposes. We never depend upon the material eye in the study of moral, religious, or metaphysical questions, and in science only upon subjects which require physical demonstration. In fact, the mind or spirit uses the material senses only when it deals with material things.

When, from accident or other causes, any of the physical organs or functions of the body cease to act, or become weakened, or decay from the effects of age, so they cannot be used, the spirit so far loses its power to hold converse with the external world; but this does not prove that the spirit itself is weakened, or in any way impaired. When the body finally decays, the spiritual body, if worthy, is ready for a spiritual mansion.

In pursuing the subject of a perfect education, let us inquire more particularly into the nature of man and the motives which govern his actions.

I commence this difficult task by assuming what I think all admit: that man is possessed of a threefold nature; that he is at once an animal, an intellectual, and a spiritual being; that he is both mortal and immortal, therefore both natural, and in a certain sense, supernatural; that he has a place in nature which science may demonstrate, and a place above nature which the physical sciences do not reach, — a spiritual nature which belongs not to the material kingdom, but to the spiritual kingdom. Scientists may weigh and analyze the physical, but the spiritual seems beyond the influence of their art.

Nature makes man an animal; and when his animal nature predominates, and triumphs over the spiritual, he acts and lives for the gratification

of his physical functions. When man's spiritual nature predominates and controls, it lifts him above nature, and he lives for the honor of God and the good of his fellow-men.

The intellect is a powerful factor in controlling man's action; and he is so constituted that, whether he is learned or ignorant, the intellect may give its entire influence in aid of the animal or in aid of the spiritual, and by its influence form the character and control the life of the individual, —

“And make a patriot as it makes a knave.”

We do to a certain extent apprehend that which is upon our own plane of life, and also that which is below us; but we cannot comprehend that which is above the plane of our own thought.

Students familiar with the higher mathematics readily solve problems which are entirely beyond the comprehension of those who are familiar only with common arithmetic. So individuals or classes of society see and deplore the defects of character of those below them, and at the same time fail to comprehend or appreciate the superior qualities of those who live upon a plane above them.

Our young men who have received their principal education in the streets, and whose associates are as ignorant as themselves, have little or

no appreciation of the blessings of a higher civilization; and it is not strange that they should drift into drinking-saloons and other places of vice, and finally become dangerous members of society.

Take, for an illustration, the graduates of high schools and colleges, who, with enlarged capacities and high culture, have resources for enjoyment entirely unknown to the more ignorant, and yet to many of them the higher or spiritual nature seems out of the range of their vision; while those whose natures have been harmoniously developed have resources for enjoyment entirely beyond the comprehension of those whose intellects only have been enlightened.

Education that develops the muscle and the intellect at the expense of the moral and the spiritual, robs the heart of its proper influence, and makes man angular and discordant, and throws society out of harmony.

Science is the companion of spirituality, but can never supersede it. Physical science relates to the external universe. It develops the intellect, but cannot satisfy the aspirations of an immortal being. Its study exalts and enlarges our conceptions, and fills the mind with wonder and admiration, and yet, with all its magnificence, falls infinitely short of that grander study which teaches of the soul of man and its relation to its Maker.

Students who have been studying only the physical sciences and depending upon their material senses will be surprised when they turn their thoughts to the spiritual, and realize that God is spirit, and that man, made in his image, is spirit also, and that their study of the physical sciences has not given them the least knowledge of God or of their own real self.

“While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal” (2 Cor. iv. 18).

From this Scripture we learn that St. Paul was looking with the mind, or spirit, at things which are not seen by the material eye. The things that are seen by the material eye are temporal, because they belong to the material universe. The things which are not seen by the material eye, but are seen by the mind, or spirit, are eternal because they belong to the realm of spirit.

A perfect education requires that the whole man be developed. The physical demands sustenance; the intellectual requires the stimulus of thought. So the spiritual nature demands a corresponding spiritual life. All these faculties should be developed into symmetrical proportion in our education. In our system of education we

give too much importance to the material, and neglect the spiritual. We develop the physical and intellectual; but the higher nature, the soul's life, by which we appreciate the beautiful and the good, — that power by which we are brought into divine relationship with our Creator, — is not given that prominence its importance demands. It is the exercise and the elevation of our spiritual nature, and not the knowledge of physical science, that sustain the soul, and open the door to a higher and a better life. Young men, while studying for intellectual attainment, cannot afford to do otherwise than look life squarely in the face, and determine, come what may, to keep their moral natures pure.

The spiritual and religious natures of man were created for the worship and adoration of their Creator, and can be satisfied with nothing else. To a Christian, it is a sad spectacle to behold men, created in the

IMAGE OF GOD,

indirectly crushing out God's image in their education by developing only the physical and intellectual, — studying the science of earth, and neglecting the science of heaven and the worship of God.

If we are educated and live only in the mate-

rial, we shall have nothing to rest upon when the material fails, as fail it surely will. We live in the spirit, and not in our bodies. Our bodies have no life of themselves; they are only the receptacles of life, tenements for the soul; and the time will come when these bodies will be unable to serve us. I do not wish to depreciate the importance of a sound body; but I do insist that man requires a

SPIRITUAL, AS WELL AS A SCIENTIFIC
EDUCATION;

for we must all admit that philosophy of life which recognizes the great fact that our physical bodies are made to serve a temporary purpose, a place of education, a place to prepare for promotion to a higher and better state of being.

“A PLACE OF EDUCATION.”

And what, let me ask, are our boasted system of education, our godless schools, doing towards developing our spiritual nature, and preparing us for promotion, or to make us worthy of Christ our Saviour, and the angels of God in heaven?

Education that leads us to depend upon our material senses in forming our judgment upon spiritual things must be wrong, for our physical senses cannot be so educated as to convey to us

the least conception of God, who is spirit, or of our own spiritual nature.

Our education will never enable us to comprehend the mystery of God ; but let us educate ourselves and our children to trust his word, and be true to his image in which we are created ; walk in the light, and never be confounded or led astray by the tendency of the age to cavil at mysteries we cannot understand.

The facts of every-day life show how important it is that our system of education should include the spiritual, and that our churches and all our social organizations should unite their moral and religious forces in human progress, and furnish the necessary conditions for the harmonious development of all classes of society.

This would open to us a field of profound thought and study, and compel us to grapple with some of the most difficult problems of the age. In natural things science may demonstrate our position by material facts. But when we investigate man in his threefold nature, involving the higher relations which lie in part, at least, beyond the limits of finite conception, reason may properly pay respect to faith ; for we need to seek the guiding hand, and walk with a wisdom higher than our own.

When man in his complicated nature is properly

analyzed and understood, and we arrive at the fundamental facts involved in the question of education, we can possibly explain the many defects of character in otherwise efficient men. We can then conceive how men may be sound and of great ability, and correct in certain directions, and at the same time weak, if not absolutely wrong, in others.

A perfect education involves the solution of the social, moral, and religious problems of our day, and means something more than human laws and the teaching of the physical sciences. It requires a

HARMONIOUS DEVELOPMENT

of the race and a higher civilization.

I know it has been said that the question of our social vices can never be solved by education, that agitating the subject only increases the trouble, that man's nature is so complex and obscure that it can never be reached, and therefore cannot be harmonized. But under all these coverings of physical and moral ills, there are spiritual laws, in obedience to which man may break away from his evil habits, and rise from this state of discord and degradation, and by harmonious education and spiritual development be lifted into a clearer light and a purer atmosphere.

Purity of character, freedom from evil habits,

and the elevation of the individual, are the only things that will ever insure freedom, peace, and harmony to the community; and in proportion as the unit is elevated above the bondage of evil habits and immoral practices, will honor and righteousness prevail in the State and nation. There is no good reason why the body should not yield perfect obedience to the demands of a well-educated mind, to God's image in man.

The solution of the question of education, then, lies in teaching obedience to the laws and principles which govern our entire being, — the body with its appetites and passions, the mind with its faculties and functions, a knowledge of the higher spiritual nature, and the harmony of its reciprocal action in our daily life.

We must not confine our thoughts and actions to the consideration of any one idea, however grand it may be. We must not suppose that the proper education or elevation of a certain class of society will accomplish the object. "Nature acts by general, not by partial laws." In individuals, disease of a limb affects the whole system. In nations, the effects of ignorance, vice, and dissipation cannot be confined to individual suffering, to any locality, or to any class of society.

To make such reform practical and effective, we must educate the public conscience to the impor-

tance of the work, and direct the minds and hearts of the rising generation to the higher life, pledging them to the principles of temperance and morality.

It is quite as important that we develop the heart as the intellect; and when we carry the minds and hearts of our children, and the people generally, up to the

“STANDARD OF THE HIGHER LAW,”

the desire to indulge in the gratification of the lower propensities will be controlled.

The human mind is constantly reaching after more light; and, as we advance in our intellectual career, we obtain a greater control over the hidden forces of nature.

By the aid of science we have analyzed the earth, weighed and numbered the stars, annihilated time and space. Why should not humanity in its more noble departments effect a greater achievement? Why may we not in our upward spiritual career obtain a more glorious triumph, — a triumph over ourselves, our habits, our passions, and our appetites? Why should we not find in the harmonious education and spiritual development of our whole nature that peace and harmony we have failed to find in intellectual culture and the physical sciences?

To use this key in the solution of these problems, and make such reform practical and effective, we must educate the public conscience to the importance of worshipping the true God, and directing the minds and hearts of the rising generation to the true understanding of their spiritual natures. In short, we must have an education that shall round out our manhood, and produce a harmonious development of our complex nature, the spiritual always dominating our thoughts, and keeping the appetites and passions in their proper place.

This requires a spiritual education that will solve the problems of life and human happiness, Christianize the world, harmonize the race, and develop a civilization which will lead us to follow that "true Light which lighteth every man that cometh into the world." This will enable us to throw off the bondage of evil habits, overcome the world and all the evil influences which the carnal mind has thrown around us, and help us to rise to a higher and a better life.

I have shown that man is essentially a spiritual being, and that his spiritual education and development afford to every one a perfect remedy for all his ills; and that if each individual would adopt this remedy, and live up to its requirements, no evil could be found, no one to molest or dis-

turb our peace and harmony, and the problem of life and human happiness would be solved.

With proper education and spiritual development, there is no reason why the spiritual principle of man should not assert itself, and keep the animal under absolute control.

I believe all this is potential in man; and nothing in the universe of God prevents its accomplishment except ignorance, evil thoughts, and the perversity of the human heart.

BRAIN-WORK.

MAN has a complex nature. He is physical and metaphysical, — the physical mortal, the metaphysical immortal. The brain and nerves, with the physical senses, constitute the physical organization through which the mind or spirit acts, and holds converse with the material universe. We should therefore exercise great care to keep the physical system in a normal condition, in order that the operations of the mind be not interrupted.

Brain-workers, either young or old, require more nutrition, rest, and sleep, than mechanics and laborers, because labor of the brain causes a greater waste of tissue than labor of the muscles. According to the estimates of Professor Houghton, three hours of hard study produce more important changes and waste of tissue than a whole day of muscular labor. The brain being the organ of the mind, and the noblest organ of the system, receives a greater proportional amount of blood than any other part, and is, therefore, correspondingly af-

fectured by overwork, and by the quantity and quality of nutrition which the body receives. Hence the importance of strict attention to diet, sleep, exercise, and hygienic laws in general. If it is true that brain-work exhausts the vital forces, and wears out the nerve-powers of the system, faster than physical labor; that the exercise of the brain requires, in the way of nutrition, relatively, a much larger proportion of blood and vitality than other organs, — then close and continued application of the mind for six to eight hours each day, for scholars of weak and excitable nerves, must necessarily overtax the brain, dwarf the body, and lead to many sad results.

Diseases among students in our public schools, as well as in our colleges, are often traceable to over-taxation of the mind. The brain and nerves, like other physical organs, can sustain a certain amount of work, and gain strength and vigor. But if crowded by overwork, nervousness and general ill health must be the inevitable result. Excessive mental labor in the young also retards physical growth, and induces conditions of the system which are alike pernicious to the highest development of mind and body. The amount of vital power or endurance has its limits; and the result of long school hours in students of a nervous temperament is an overtaxed brain, a dwarfed

body, a weakened intellect, a predisposition to disease, and a premature grave.

To prevent such results, students and all brain-workers should exercise all the other organs of the body as well as the brain. Even the most secluded bookworm must use his muscles to some extent, or suffer the penalty; and the great majority of literary and professional men are forced to take systematic and vigorous exercise in order to keep their brains in good working order. On the other hand, the uneducated and laboring classes, while they toil with their hands, as their daily necessities require, are apt to let their brains lie idle.

Brain and muscle should act in harmony as far as possible in our work and in our recreation. Every one should be educated, and the mind trained, to understand the business or labor he is to perform. This is very important, for we must all realize the fact that labor is in itself of no value unless directed by intelligence. Where a number of unskilled laborers are employed, it has been found necessary to employ a person of intelligence to direct their labor to make it valuable or tend to any useful purpose. If the laborers had intelligence sufficient to direct their own labor, they would make it very much more valuable, and would receive a greater compensation.

The laborer with an idle or uneducated brain is really using only the grosser or animal part of himself; and thus, by neglecting to develop his power of thought, his muscle must be directed by others, and therefore by his own neglect he forfeits the claim to his higher nature, and becomes a part of the business machinery of the world.

The unskilled laborer directed by others may earn a living. But to become successful, as the world goes, he must increase his value by developing his brain-power. In the present condition of society, the laborer usually has a definite task assigned for certain hours, and when that is over he feels free to rest. If the laborer could be made to realize the fact that the mind needs the stimulus of thought as much as the body needs food and exercise, he would spend his leisure hours in studying the nature and importance of the enterprise upon which he is employed. He would then become more intelligent, and with his improved thought he would do superior work. He would better satisfy his employer, and receive greater wages. He would be satisfied with himself, and in every way improve his condition, and become a more prosperous and a better citizen.

It is the brain-workers who have discovered and adapted the machinery of the world to the use of mankind, and made the present age so remark-

able for its wealth and prosperity. I think I may safely say that nine-tenths of the unparalleled increase of wealth for the last fifty years has been the direct result of brain-work.

Brain-workers, as a class, are more active than mechanics or laborers. The literary man need never be idle, for his thinking powers, the tools of his trade, are always at hand, and the trend of his thought is only interrupted by sleep; and the intensity and amount of the labor are measured by mental discipline and power of endurance.

Thus we come in sight of a great organic law of being, that brain-work subtracts vitality from the fountain, while muscle-work only makes drafts upon the ramifying streams of life.

The practical inferences are, that brain expends its energy and itself during the hours of wakefulness, and that it is recuperated only during sleep; that those who do the most brain-work require the most sleep; that time taken from necessary sleep is infallibly destructive to mind, body, and estate, and Nature will never fail to punish every violation of these great laws.

HINTS TO BRAIN-WORKERS.

As there is no kind of employment so exhausting to man's faculties as steady brain-work, it should ever be a study with us how we may pre-

serve our energies, and prevent that strain upon our powers which is breaking down so many in professional life. Any means or agencies which will save wear and tear should be eagerly seized upon. While the brain-power is exhausted by thought, the manual labor of writing is wearisome to the flesh. Journalists, ministers, and lawyers often postpone, and then never accomplish, intellectual tasks, because they have not the physical power to undertake them. The employment of an amanuensis to perform the manual work of writing while one dictates is a great saving of energy. Any person who has not tried this plan would be agreeably surprised to find how much assistance it affords. Very often a professional man feels too weary to resume the pen, and finish some literary task which is urgent. Then is the time when he should recline in his easy-chair, or take a comfortable attitude elsewhere, and dictate to an amanuensis. After a little experience, one will find that he can thereby accomplish almost twice as much, and with far less exhaustion. The attention is not divided as when one writes himself. With nothing to divert the eyes, a person can, if necessary, close them, and concentrate the mind on the subject, while the assistant communicates to paper the thoughts which follow. Many of our greatest writers rarely touch the pen

and paper themselves, unless when writing on private matters, but, stretched out in the mean time in an easy-chair or upon a lounge, prepare their articles through their amanuenses.

Brain-workers should rest often, and never allow themselves to become weary by drawing upon the resources of the future. There is a false idea prevalent about resting enough in a few weeks in summer to last the year. However full of delight and peace the lazy hours in the country, however freighted with rest and strength the long day by the sea, we cannot hoard and carry away enough of the precious store. Every twenty-four hours is a cycle of its own, in which to tear down and build up; and whatever is spent between one sunrise and another must be made good from food, recreation, and rest. Whoever commences the morning wearied, and continues his labor, is spending too much vitality, and will find that a system of paying Nature's past debts by drawing on the future will eventually make him a bankrupt. To any one, unless shut up between brick walls, if there belongs a green spot somewhere around the house, if he can sit, at least, under one vine and fig-tree of his own, there is at hand a perennial spring, if he but knows how to drink of it. Perhaps you will say, "I cannot stop to rest, I have no time; I will by and by, but I

must do my work." Ah! but are you sure of your by and by? Are you not doing the very thing now that may lose it for you; or, if entered upon, will it not, instead of being spent in rest, as you fondly hope, be spent, rather, in regrets for the strength so unwisely and hopelessly lost.

ACTIVITY OF MIND NECESSARY TO HEALTH.

While some of our best minds may have been injured by overwork, it is to be regretted that the brain-power of so many of our people is lost in inactivity, or spent on subjects of minor importance. The body can never become symmetrically developed without the co-operation of the mind.

If we would have our bodies healthy, we must bring the whole system into harmony with the laws of our being. The brain, which is the organ of thought, and the whole heart and soul, must be enlisted in the object we desire to accomplish. The brain must be used, and used in orderly and vigorous ways, that the life-giving streams of force may flow into the expectant organs, which can minister but as they are ministered unto. We admire the vigorous animal life of the Greeks; and with justice we recognize, and partly seek to imitate, the various gymnastic and other means which they employed to secure it. But probably

we should make a fatal error if we omitted from our calculation the hearty and generous earnestness with which the highest subjects of art, speculation, and politics were pursued by them. Surely, in their case, the beautiful and energetic mental life was expressed in the athletic and graceful frame.

It is a source of gratification, I confess, to recognize the fact that our own athletes of the modern Athens have recently gained a renowned victory over the modern Greeks in their own famed Athens, thus exemplifying that best results are achieved by the harmonious development of mind and body.

And is it a mere extravagance to ask whether much of the lassitude and weariness of life may not be due to lack of mental occupation on worthy subjects, exciting and repaying a generous enthusiasm, as well as to an over-exercise on lower ones? whether an engrossment with matters which have not substance enough to justify or satisfy the mental grasp, be not at the root of some part of the maladies which affect our mental convalescence? Of this we may be sure, that the due exercise of brain, of thought upon subjects of profound interest, is one of the essential elements of human life. The perfect health of a man is not the same as that of an ox or a horse. The preponderating

capacity of man's nervous parts demands a corresponding life. And this fact must be recognized and acted upon in the solution of the problem of health.

It has been supposed that hard study is very injurious, and it is believed by many that the health of young people is often broken down by mental effort. Parents may not understand why their sons and daughters, attending our common schools, boarding-schools, academies, and colleges, who were expected to become educated and developed into perfect men and women, become weak in intellect and physically debilitated. This sad result is usually attributed to hard study, but this is often a mere subterfuge. It is true that *excessive* study, with the confinement consequent upon it, and insufficient exercise, may produce both mental and physical debility. But numerous and well-attested facts coming under our observation justify us in saying that the majority of these cases is dependent upon other causes.

Study strengthens the mind, as exercise does the body; and when parents and teachers see the glow of health fading from the cheek of those under their charge, they may well suspect that such persons are guilty of a solitary vice, which, if continued, will, in spite of all their education, destroy the vigor of both body and mind, and ren-

der them weak, nervous, and unfit to properly discharge the important duties of life.

The most healthful exercise, that which most promotes physical vigor and strength, is the exercise of the human brain, which is itself a physical organ. The pale and puny student, who flatters his self-conceit that he is suffering dyspepsia, and all the ills that come with it, because he is so intellectual, may not lay the flattering unction to his soul; it is more likely because he is simple and weak, having neglected his mental and physical training. With a sound system of physical exercise, and healthful modes of living, that same pale and self-fancying intellectual being would accomplish twice the mental work that has brought him to death's door, in which very pleasant position he prides himself.

It has been proved by statistics that among the longest livers, as a general rule, are the intellectual. A professor examined the subject, and found that, taking classes in the average, those that are dullest and stupidest are, as a general rule, shorter lived than the good scholars, those who exercise the brains thoroughly, faithfully, and have performed all their duties conscientiously. And yet there is a great disproportion between the powers of childish attention and the length of school hours. Mr. Donaldson, head

master of the Training College of Glasgow, states that the limits of voluntary and intelligent attention are, with children of from five to seven years of age, about fifteen minutes; from seven to ten years of age, about twenty minutes; from ten to twelve years of age, about fifty-five minutes; from twelve to sixteen or eighteen years of age, about sixty minutes; and continues, "I have repeatedly obtained a bright, voluntary attention, from each of these classes, for five, or ten, or fifteen minutes more; but I observed it was always at the expense of the succeeding lesson."

As soon as the capacity of the brain to receive instruction becomes exhausted, a recess of a few minutes should be granted, after which the mind will be in condition for another season of study. By attention to these rules, as much can be taught to children in three hours a day as they can by any possibility receive; and it is an axiom in education that no lesson has been taught until it has been received; as soon, therefore, as the receiving-power of the children is exhausted, any further teaching, until they have had a season of rest, is useless, nay, injurious, inasmuch as you thereby weaken, instead of strengthen, the receiving-power. This ought to be a first principle in education, but it is seldom acted on.

The truth of this is made evident by the testi-

mony of all competent witnesses. We respectfully submit to all school commissioners, teachers, and parents who may read these statements, that they are not of a character to be glanced at and tossed aside, but are worthy of being thought of and acted upon.

From Carlyle's pictures of German schools, and from all descriptions of the English schools, there is no doubt that in both those countries there is a lamentable want of understanding, on the part of scholars, of the subjects which they attempt to learn. The matter is still worse in France and Austria, and it is the prominent vice which pervades the whole American system of education.

Our failure to secure an understanding of the things which we try to teach is, doubtless, in part owing to the fact that we endeavor to teach too much in a given time; but it is also in part attributable to the circumstance that we waste more than three-quarters of the time in trying to impart ideas when the mind of the pupil is not in a condition to receive them. A teacher might as well expend his efforts upon carved wooden images of children, as upon scholars after their minds are tired out.

THOUGHTS ARE REALITIES.

READER, did it ever occur to you that thoughts, though unseen, are more real than any product of our physical senses? Our thoughts may be confused, and even conflicting, in our present inharmonious condition; but we never act without their inspiration. Thoughts are the mainspring of action throughout the universe.

Isa. lv. 9: "For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." God's ways are higher than our ways, because his thoughts are higher than our thoughts; showing that the ways or actions correspond with the thoughts, and we shall always find our actions a counterpart of the thoughts which inspire them.

David says, "I thought on my ways, and turned my feet unto thy testimonies" (Ps. cxix. 59). "The thoughts of the righteous are right" (Prov. xii. 5); and (xv. 26), "The thoughts of the wicked are an abomination," because they lead to abominable acts.

Isa. iv. 7: "Let the unrighteous man forsake his thoughts," showing that the evil thoughts were the cause of his unrighteousness.

"Their feet run to evil, . . . their thoughts are thoughts of iniquity" (Isa. lix. 7). "A rebellious people, which walketh . . . after their own thoughts" (Isa. lxv. 2).

Mark vii. 21: "Out of the heart proceed evil thoughts, adulteries, fornications, murders." And he might have added riots, wars, and civil disorder.

"For I know their works and their thoughts" (Isa. lxvi. 18). "Keep him in perfect peace whose mind [or thoughts] is stayed on thee" (Isa. xxvi. 3).

Thoughts are the inspiration of the mind, and do not necessarily include or require the exercise of the material senses.

The action of our thoughts is instantaneous, and beyond the influence of time or space. Our thoughts can reach the farthest star, thousands of billions of miles away, as easily and as quickly as an object near us.

People never act without first having thoughts about such acts. People may summon their intellect and their reason to judge of their thoughts and consider results. But because a person acts without conscious deliberation does not prove that he acts without thoughts.

Thoughts are not only instantaneous, and recognize neither time nor space, but they are innumerable. No one can realize the millions of thoughts that make up the unwritten history of a single mind for a single day. And yet every thought, good or bad, becomes an essential factor in forming the character of every person. There is no limit to the possibilities of the human mind. Our thoughts are not only instantaneous and innumerable, but they are

CURATIVE ;

so that if the world of mankind would be guided by the true light, and follow only good thoughts, I see no reason why this present discordant world might not be changed into one of harmony and peace.

If we cannot accomplish all this for the world, we can accomplish very much for ourselves and those about us, by keeping our own minds from evil and discordant thoughts, and elevating our souls to a higher plane of life. Our good thoughts and our good character will react upon our neighbors, who, seeing our good works, will be filled with good thoughts, which will lead them to a higher plane of life.

Our thoughts are not only instantaneous, innumerable, and curative, but they are

CREATIVE.

The first chapter of the Gospel of St. John reads, "In the beginning was the Word, and the Word was with God, and the Word was God." The original Greek rendered word is "*logos*." It means the inner life, the real *esse*, or literally the divine thought; viz., in the beginning was the thought, and the thought was with God, and the thought was God.

Everything ever created by God or man was the direct product of thought. God spake the word (his thought), and the universe appeared as the materialization of his thought. We are almost overwhelmed with the knowledge of this wonderful power of God's thought; and yet all the works of art, sculpture, painting, literature, railroads, telegraph, telephone, all the machinery and the furniture of the world, are but the materialization of human thought.

When we direct our thoughts within ourselves, we discern the wonderful creative power of thought in forming our own condition for health of body and peace of mind. Our good or bad habits are formed and continued by the creative power of our thoughts; and it follows that the only real remedy for the ills of life is found in a change of thought from the animal to the spiritual.

With such evidence before us, we shall not overlook the fact that each individual, for himself, must fight this battle of life on the field of his own mind and soul; and upon the result of this battle depend the peace of the individual, the tranquillity of society, and the salvation of the race.

If our thoughts are real, and the prime mover of all our actions, it follows that the deplorable condition in which we find society to-day is but the legitimate outcome of impure thoughts and unholy desires in the minds and hearts of the people. In the reality and power of thought we have the key to the solution of the great

PROBLEMS OF LIFE

and human happiness. If wrong thoughts produce in us wrong actions, and good thoughts good actions, to improve the condition of society we must improve our habits of thought, arouse the dormant energies of the mind, and make all understand and appreciate the power and the inspiration of good thoughts, — make them realize the fact that thoughts are really the inspiration of all our actions; that when we have freed our minds from evil thoughts, we shall be able to free our lives from the bondage of evil habits, — make all realize the glorious redemption awaiting those

who are ready to control their thoughts, and give up their evil deeds, and accept the higher plane of spiritual life.

We may not all understand just how a change of thought in the individual mind can change the condition of society. But we all know that thoughts and ideas do shape our

SOCIAL CONDITION,

and determine the cycle of human progress. The leading emotions or activities of every person are determined by some dominant idea or passion, which leads him in a certain direction, and too often towards sensual gratification. This dissonance or conflict, that St. Paul has so graphically portrayed, in which some element of man's nature is ever struggling to obtain the supremacy, is the real battle of life, in which every man is to determine his true character and the loyalty of his will.

If this struggle of the spirit is the basis of all reform, and I think no one will deny it, it is evident that we must rely upon the enlightenment of our spiritual nature to lift our common humanity above the influence of evil thoughts and vicious habits.

To accomplish any great reform in the world, we must begin right, and instil into the minds of the

young and the old the importance of right thinking; and when this has become a fixed habit in our minds, it will be reflected in the purity of our lives.

People say, in a jocose manner, "Oh, we can think what we please!" as if our thoughts were innocent playthings for the mind. But I affirm that no man is secure from the influence of evil deeds while his mind is occupied by evil thoughts. It is this medley of good and bad thoughts in our minds that makes our lives so irregular and unreliable. Purifying the fountain from evil thoughts in the individual mind is the only true basis of reform; and when we free our minds from evil thoughts, we shall be able to free our lives from the bondage of evil habits, and society from all social ills, for society has no ills which do not belong to the individual. This is an important truth, and should receive our serious consideration; for we shall never succeed in our efforts to reform the world till we realize, and act upon the fact, that

THOUGHTS ARE FORCES,

which not only control the mind's actions, but are materialized into visible effects upon our lives. The beautiful picture we so much admire is but the materialized thought of the artist. The archi-

tect builds the house in his mind before he can even draw the plan.

The happy countenance we sometimes see, beaming with joy, is but the reflected expression of the purity of thought within. So, also, our errors and our bad thoughts become reflected upon our bodies in various ways. Mental conditions of a brutal person not only debase his morals, but stamp brutality upon his face.

Evil is the result of bad thoughts. Crimes are in the thoughts before they become overt acts in human law. The real guilt is in thinking evil; and so comes in the law, "Evil be to him that evil thinks."

If you look upon a criminal or an ill-tempered person, you will see the proof of the action of this law in the unpleasant or wicked thoughts carving their lines in the expression of the face. "As a man thinketh in his heart, so is he."

By a law of our nature, indulgence in vile or irreligious thoughts encourages corresponding vice in conduct. Vicious thoughts always precede vicious actions. Christ condemned the man as already guilty of adultery in his heart from the effects of lustful thoughts. We cannot convict a person till he has committed some overt act; but the real crime is always in the thoughts, or unseen things, of the spirit.

It may be difficult for persons whose moral sense has been perverted, and whose

SPIRITUAL PERCEPTIONS

have not been enlightened, to understand how we can be dual in our nature; how we can be at once an animal and a spiritual being, and that our condition depends upon whether we live in the spirit, or descend to the animal plane of thought.

There are many things connected with our undeveloped spiritual being that we cannot now understand. We ought not to expect that our finite nature can comprehend the spiritual glory of the infinite. But we can all realize the fact that our physical senses alone can never guide us to heaven; that material philosophy can never penetrate the mystic veil of the future; that in this supreme conflict of soul, spirit light only can illumine our pathway across the dark river that lies before us.

These conflicts of our dual nature are beyond the limits of our finite conception, and our reason and our logic may properly pay respect to faith; for in this spiritual conflict we need to seek a guiding hand, and walk with a wisdom higher than our own. Wisdom's ways are ways of pleasantness, and all her paths are paths of peace.

INTEMPERANCE.

STIMULANTS of some kind have been used by a large portion of the human family in all ages of the world. People of all nations have been able to find, in their own country, articles from which they could manufacture drinks that stimulate and intoxicate ; and the people have indulged in their use to the destruction of the best interests of society.

The use of alcoholic stimulants is not a new subject, and yet there are phases or facts connected with their use which have not received the consideration their importance demands.

Alcohol is neither food nor medicine. It cannot add one molecule to the plasm out of which our bodies are daily built up. It does not supply, but consumes, vital force. It weakens the nerves, deadens the sensibilities, and lessens the power of the system to resist disease, or to recover from its effects.

Alcoholic stimulants may serve a purpose in bridging over attacks of sinking or prostration ;

and physicians may, and often do, interpret such momentary exaltation as favorable to life and health, and so continue their use. But the incited activity produced by such stimulants does not last, and cannot be extended for any great length of time, even by the continued and increased use of the stimulants; because the depressing effects, which are sure to follow after a time, more than counteract their power to stimulate. Alcohol produces an excitement of the system for a time, but it does not nourish or sustain the vital force. It inflames the stomach, weakens the power of digestion and assimilation, and cannot be long continued without injurious results. There is no added vital force, except by increased power of digestion and assimilation. There can be no excess in the animal economy without a corresponding loss. The

MOMENTARY EXALTATION

of the functions of either body or mind produced by alcoholic stimulants is always followed by an increased degree of depression. Alcohol may spur a weary brain, or nerve a feeble arm to abnormal exertion for a time; but its work is *destructive*, and not *constructive*.

Every physician knows that the man whose system is soaked in liquors does not have the

same chance for recovery when sick as the man of temperate habits. He knows that the alcohol so poisons the blood and tissue as to render medicine comparatively ineffectual. He also knows that it takes but a small quantity of alcohol to inflame the stomach and brain of persons who have not been accustomed to its use; and yet it is by no means unusual for physicians to recommend alcoholic stimulants to students and professional men who have become exhausted by excessive mental labor. It is not *stimulus*, but *rest*, that such persons require; and if they use alcoholic stimulants, and continue labor, they do it at the risk of broken constitutions, and will be likely to fill premature graves. The same result follows the use of alcohol among the farmers and laborers, who work principally with their muscles, though less fatal than when used by students and brain-workers.

Some sixty or sixty-five years ago, it was common among the farmers to use alcoholic stimulants to a considerable extent, especially during the "haying season," when all were expected to labor very hard. This extra season of labor they supposed required an extra amount of stimulant. To answer this end farmers generally procured eight or ten gallons of New England rum, as it was called. I was at that time of the age to take

notice, and be impressed with the result of my observation. I found that the men who indulged freely in the use of stimulant, after working for a week or ten days, came to a state of exhaustion, and were obliged to quit labor for a few days for recuperation; while those who did not use the stimulant worked steadily through the season. My observation proved the fact that those who did not use the stimulant secured their hay-crop earlier, and with more care, than those who used the stimulant.

It is true that alcoholic stimulants may produce a momentary exaltation of the bodily functions. A man may under the alcoholic lash perform more labor for a few hours, but it is sure to be followed by an increased degree of depression; and it will be found that in the end the men who are temperate will accomplish more work and with better results, than men who indulge in the use of alcoholic stimulant. Contrast in any field of labor the work performed, or the condition of the men and their families, the temperate with the intemperate, and you will see where the advantage lies.

It is the indubitable result of any undue

EXERCISE OR STIMULANT

of nerve force that a certain amount of exhaustion follows, with its attendant physical and mental

depression. This depression of the whole system is one of the simplest illustrations of the laws that govern the human race.

What course of treatment have you followed? I ask of a lady, who comes for advice. "I have had several physicians and taken some medicine." What kind of medicine? "Sometimes it is sherry, sometimes lager beer, sometimes whiskey or brandy;" but nine times out of ten an alcoholic stimulant, a whip, a cruel spur, quickening speed and consuming vitality.

The fashionable lady, exhausted from the effects of late suppers and late hours, consults her physician. He prescribes a mild tonic, and recommends wine two or three times a day. She is pleased with the doctor's prescription, and so takes her wine or beer; and after the lapse of a few months the desire for stimulants is acquired, the dose increased, and, as more stimulant is demanded, whiskey or brandy is substituted. The drinking-habit becomes confirmed; she indulges to such an extent that she is obliged to take her bed to sleep off its effects.

Observe that this habit of intemperance has been fostered under the direction of the doctor, with whom she has frequently consulted, and from whom she has a right to expect advantageous advice.

Does the doctor inquire about the improper food taken into this delicate stomach, and about the sleep his patient loses night after night? Does he strive to correct this habit of dissipation, and speak out his honest thoughts, and give a truthful account of his professional diagnosis? Most assuredly not. Physicians who give plain, practical advice, and prescribe for their patients mild medicines to remove disease and restore normal action, are very likely to be unpopular. People like a doctor who will give them what they like — alcohol.

“Do you mean to say that you do not approve of alcoholic stimulants under any circumstances?” is a question asked me very frequently, and with real earnestness, by physicians and so-called temperance men, who have not yet seen their way to total abstinence.

They have many examples to relate of the good done by beer, wine, whiskey, and brandy; but the effects of alcohol are always deceptive, and I believe that their estimate of the good accomplished by these stimulants is erroneous.

I have often witnessed cases where alcoholic stimulants had been given for days and even weeks, when the attending physicians seemed to think that their patients had been kept alive upon such stimulants, when it seemed to me evident

that they had survived in spite of the liquors, and would have recovered much sooner without them; and I have seen other patients succumb, whom it would seem might have recovered from their diseases, but for the additional shock produced by the use of such stimulants.

In the case of a patient rapidly sinking, I might perhaps administer some alcoholic stimulant, were nothing else at hand, but with the firm belief that the object would have been more satisfactorily attained by harmless medicines.

If, in driving with a horse over a dangerous way, I find myself sinking in a slough, and no one near to render assistance, I should most certainly apply the whip; but once in safety, I should not continue the whip as doctors do the alcohol, but give the tired animal just what it most needed, *rest*.

This is precisely what alcohol, in any form, does to the human system. It may be combined and given with tonics or other articles that are of service; but the alcohol itself is the lash, and never, under any circumstances, is it anything else.

In view of such facts, it seems unaccountable that physicians should persist in prescribing alcoholic stimulants in fevers and other inflammatory diseases, when they must know that they add to

the inflammatory condition, and consume more rapidly the vitality of their patients. It is probable that there are frequent deaths under such treatment that would not have occurred had the alcoholic stimulants been omitted.

If you were an engineer on a railroad train, with an engine constructed to run thirty miles an hour, and you found that you were running down-grade at a speed of two or three times that rate, you surely would not order your fireman to use pitch or petroleum to increase speed for the safety of the train; and yet that is precisely what the doctor with his fever patient is doing when he orders alcoholic stimulants.

HEREDITARY EFFECTS.

The desire for alcoholic stimulants is always morbid. The healthy system needs no stimulation, and desires none. It is only when an unnatural appetite has been created by the habitual use of some stimulant, that the craving for intoxicants is experienced; this morbid appetite may not always have been created by the person himself, but may have been inherited from his ancestors; such idiosyncrasies are not infrequent.

It is worthy of notice that an inherited appetite for liquors may lie latent for years without giving

the least indication of its presence ; but let alcoholic liquors be taken, even under the prescription of the physician, and the appetite, hitherto dormant, may be aroused and incited, and become difficult to control.

The laws of descent by which such depraved appetites are transmitted are but little understood ; and yet nothing can be more absurd than to suppose that physical deformity and debased mental qualities can be the result of sound physical health and normal conditions of mind.

We are largely the product of the past ; our physical and mental conditions are in a great measure woven for us. How important, then, that we should abstain from all unnatural stimulation, immoral practices, and unholy thoughts, that we may improve our condition, and transmit to our posterity a higher condition of life.

In view of the facts and experiences of life, people indulge in intoxicants apparently without the slightest thought of the evils that are sure to follow.

Prospective and nursing mothers use liquors to a considerable extent without being aware of the injury done to their own system, or the terrible results likely to be entailed upon their offspring.

Dr. Edmonds of London, speaking upon this subject, says : —

“A very large majority of the ladies of my own acquaintance, who are a fair sample, perhaps, of ladies living in London society, have acquired the habit of using wine, table-beer, stout, and frequently whiskey and brandy, to a large extent, I think, owing to the mistake on the part of my own profession in the advice which they have given. The result is that the babies of the present generation are never sober from the earliest period of their existence until they have been weaned.

“This is a shocking statement for me to make, but I should not be doing my duty unless I were to make it as broadly and strongly as that. It is a simple fact. The mother’s blood, practically, is entirely in common with that of the child. You know that if the mother takes even an ordinary dose of castor oil, it will often affect the baby more than it affects the mother; that one has to be exceedingly careful in prescribing for mothers simply on that ground. Now, what does that simple fact prove? That the soothed condition of the baby, after the mother has taken half a pint of beer, is really the first stage of drunkenness in that child.

“When a mother tells me that whenever she takes whiskey and water, or brandy and water, because the child is fractious, and she finds that her milk agrees with it better, I am obliged to ask her if she knows that she is simply making herself the medium for distilling into her babe’s system almost the whole of that spirit which she takes into her own, and whether she is aware that that soothed condition of the child is really the first stage of drunkenness?

“Well, now, ladies, bear that in mind; when you are told to take wine, beer, or brandy, understand that you are merely distilling that wine, spirit, or beer into your child’s frame; that the very form and fashion which the child

is to preserve for the rest of its life, is being constructed out of

BLOOD THAT IS ALCOHOLIZED,

out of a condition of the system in which intoxication is the real, substantial element for the first twelve months of its growth."

Such is the deliberate judgment of one of England's noblest physicians, admitting that the terrible results of the use of alcoholic stimulants, which he has so graphically portrayed, are, to a very great extent, owing to the mistakes on the part of the MEDICAL PROFESSION in so often prescribing and recommending their use.

The daily sights of drunkenness and degradation are revolting to the public mind and morals. But dark as are the shadings of these pictures to the eye, they do not compare with the silent effects in transmitting to posterity, not only the taste for spirituous liquors, but shattered and diseased constitutions, physical and moral depravity, and a patrimony of misery and woe.

If the drunken father injured himself alone, if the mother, sleeping off intoxication, wrought no evil except the present, it would be of comparatively small account. They do infinitely worse. They make drunkards, criminals, lunatics, and idiots for another generation. It is estimated that there are forty thousand

LUNATICS AND IDIOTS

born of drunken parents annually in the United States, and who are lunatics and idiots *because* of drunken parents. Lunatics, idiots, and monstrosities are not inflictions upon wise and good parents. Normal conditions never produce abnormal results. There may be conditions which we do not understand, but we have the best authority for believing that we all reap what we sow.

We have then, as the result of genteel social drinking and maudlin drunkenness, the various degrees of lunacy, idiocy, and feeble-mindedness.

There are hundreds of thousands of parents addicted to the use of fermented and distilled liquors, who would scorn the idea of being considered intemperate, and yet who are inevitably perpetuating weakness, and entailing upon children and grandchildren an endless heritage of moral, mental, and physical misery. Not only are physical deformities and predispositions to the taste of alcoholic liquors transmitted, but the

FRENZIED EXCITEMENT,

nervous and demoniacal disposition of inebriate parents, are often perpetuated as characteristics in their offspring, urging them into crime and degradation.

It is in this direction that we must look for an explanation of the terrible crimes that so shock the public mind. When we consider this subject in all its bearings, we shall wonder that there are not more of that class represented by Guiteau, whose moral condition so well fitted him for an assassin; or the fiendish Pomeroy boy, who is now serving out his sentence in the State prison.

PHYSICIANS.

The relations of physicians to society are peculiar and responsible. They should teach, as well as administer drugs. They should not only look after the sanitary condition of the people, but also to the elevation of the race. They should strive to make the people understand the relations between cause and effect; to make all realize the fact that children have a most sacred right to a harmonious existence; that parents who are intemperate, and who indulge in fits of passion or moral wrong, have a fearful account to settle with their children, as well as with their God; that parents who transmit to their children abnormal conditions or perverted instincts lower in them the standard of human excellence, and all the education, all the physical training or moral culture, can never repair the wrong.

From what has been shown, it will be seen that

the worst effects of alcohol are those which are least understood and least realized, as such, by the people generally.

There may be an honest difference of opinion as to the extent to which physicians should be held responsible for these terrible results. But it is certain that the power which the medical profession exerts over the minds and habits of the people carries with it a grave responsibility.

When we comprehend all the facts, we shall be almost forced to believe that the members of the medical profession, by so frequently prescribing and recommending alcoholic stimulants, have become the greatest hindrance the temperance cause has to-day.

No class of people see so much of the evils of intoxicating drinks as physicians. The screens which hide so much from the world are thrown down for us, and we are necessarily made the confidants of our patients.

We all can recall scenes and incidents of misery, degradation, and crime which we would gladly forget. In my own experience I have known many brilliant and talented men disgraced and ruined by intemperance, when all efforts for their reformation were counteracted, and the unfortunate beings placed beyond the reach of their friends, by the fact that they took their liquors, as

they always declared, by their doctor's prescription, and by his special order.

With the influence which medical men now possess over the minds and habits of people, intemperate men, shielded behind their

DOCTOR'S PRESCRIPTION,

cannot be reached by any arguments; and the responsibility of the wrong to them, to their families, and to society, must to a great extent rest upon the medical profession.

It is so common for physicians to prescribe liquors, that the laws enacted for the suppression of their sale have always been weakened, and I might say rendered inoperative, by a clause allowing their sale for medicinal purposes.

It is for the supposed necessity of filling physicians' prescriptions that liquors are required to be kept for sale; and people, reposing confidence in the judgment and wisdom of physicians, very naturally reason that, if liquors must be kept, and are necessary for doctors to prescribe for their patients upon all occasions, it might be well, if not necessary, for the people to take them to prevent sickness.

This shows the influence which physicians have in fostering drinking-habits in society. It shows

the confidence legislators and the public have reposed in the knowledge and in the integrity of the profession; and I submit to your own hearts and consciences to decide with what fidelity this trust and this confidence have been used.

Now, as members of an honored profession, having so much to do with the habits of society, — with what immediately concerns the welfare of the people, and the great interests which are shaping the destinies of the race, — let me entreat you to use this influence in the right direction and for the good of the world.

It needs no argument to convince you that it is upon the medical profession, to a very great extent, that the rumseller depends to maintain the respectability of the traffic. It requires only your own experience and observation to convince you that it is upon the medical profession, their prescriptions and recommendations for its use upon so many occasions, that the

HABITUAL DRAM-DRINKER

depends for the seeming respectability of his drinking-habits. It is upon the members of the medical profession, and the exceptional laws which it has always demanded, that the whole liquor fraternity depends, more than upon anything else, to

screen it from the opprobrium and just punishment for the evils which the traffic entails upon society; and it is because the rumseller and the rumdrinker hide under the cloak of seeming respectability, that they are so difficult to reach, either by moral suasion or by law.

As a result of fifty-six years of professional experience and practical observation, I feel assured that alcoholic stimulants are not required as medicines; and I believe that many, if not a majority, of physicians to-day, of education and experience, are satisfied that alcoholic stimulants, as medicines, are not necessary; and physicians generally have only to overcome the force of habit, and the prevailing fashion in medicine, to find a more excellent way, when they will all look back with wonder and surprise that they, as individuals and as members of an honored profession, should have been so far compromised with this, the greatest of all evils.

CAUSE AND CURE.

The warfare against intemperance has been waged for many years. Great good has been accomplished, and intemperance has been checked in a degree; but the cause of the difficulty has not been reached. The reason why we are not able to show better results, why people have not more

generally accepted our logic, and joined in the temperance reform, is because we have not treated the subject with that comprehensiveness its importance demands.

We seem to have forgotten that man has many faculties ; that he has appetites, passions, and propensities, and is subject to many habits and vices, of which intemperance is one. Without giving proper attention to the combination of causes upon which drunkenness depends, we have treated it as a separate item or habit, and omitted in our diagnosis the various other social vices which cluster around it, and from which it largely derives its support.

Fifty years ago dram-drinking was very fashionable ; but it occupied its own field, and its destructive tendencies were easily traced, and our arguments against it were understood and appreciated. This drinking-habit has now become associated in various ways with other vices ; and in our efforts to overcome it we have to contend with the combined power of all the social evils of society, as well as the depravity of the human heart.

Truly man is fearfully and wonderfully made ! A perfect equipoise in the various departments of his nature is difficult to maintain ; circumstances, comparatively trivial in themselves, change the

current of thought; moral and religious instruction elevates the race, while immoral influences, appealing to the passions and appetites, often stir the masses to acts of violence and lawlessness.

This inharmony, or conflict, which St. Paul has so graphically portrayed, in which some element of man's nature is ever struggling to obtain supremacy, is the real battle of life, in which every man is to determine his true character and the loyalty of his will.

The point particularly to be noticed is the fact that other social vices have become contending factors in this struggle, and are so intimately connected with the habits and customs of life, that the question of intemperance can never be practically solved till we embrace in our faith and works the whole nature of man, and his relations to his Maker.

This being true, it is evident that we must rely, not so much upon legislative enactments, as upon the sacred teachings of morality and Christianity, to lift our common humanity above the influence of the vicious habits which have become part of our popular life.

In pursuing the question of temperance from this standpoint, we have to deal, not only with the influence of the ignorant and the immoral classes, but we have to encounter men of

POWERFUL INTELLECT AND HIGH CULTURE,

as well as a large class of men more or less educated, but whose moral conceptions do not rise to a high plane of thought and life, and whose real influence upon the temperance question sinks almost to the level of those who live for self-gratification alone.

Upon this low plane of life, men of intelligence and culture, as well as the more ignorant, will manufacture, drink, or sell intoxicating liquors, as well as indulge in other vicious habits, without much regard for the feelings or protestations of those who live upon a higher plane; and they may do so without fully realizing the wrong they are doing to themselves or to society.

The misconception of man's real nature, and his duties to his fellow-man, arises from the defects of education, as well as from his perverse nature.

This fact will explain how men may be sound and correct in certain directions, and at the same time weak, if not absolutely wrong, in others. We may then be able to account for the adverse influence upon the temperance question of some of our brilliant men. We may then understand the

MOTIVES WHICH INFLUENCE

adverse classes of society to unite in voting against

or resisting any law that restricts them in the gratification of their selfish desires.

Such men feel that they have rights; and from their standpoint it is not strange that prohibitory laws should arouse their combativeness, and bring into action the worst elements of strife.

Under a free government like ours, moral power rises superior to political power, and public opinion is an important factor in determining the result in a contest like that of intemperance. We must realize the fact that legislation in regard to intemperance, like that upon all moral questions, can be effective only so far as it is sustained by public sentiment.

Wherever manufacturers, dealers, and those who desire the use of intoxicating liquors, are in the majority, they will not quietly submit to sumptuary laws; and to redeem them, and restore harmony to society, we must reach their hearts and their better feelings, and lift them into a higher life.

The solution of the problem of intemperance, then, means something more than prohibitory laws. It means harmonious development of the race and a higher civilization.

If we cannot, to any great extent, reform those who are confirmed in habits of vice and dissipation, let us see to it that we so direct the minds of

the young as to achieve thereby success in the coming generation.

It has become fashionable to regard drunkenness only as a perverted or depraved condition of the appetite, and, therefore, a physical disease. But our complex nature requires that we should enlarge our definition ; for drunkenness involves, not only derangement of the physical system, but also perverts the intellectual and the moral.

By a law of our nature, indulgence in low thoughts, for which we are responsible, encourages corresponding vice in conduct. Vicious thoughts always precede vicious actions. The man who deliberately surrenders his *will* to his appetite, and commences the habit of drinking, knowing its effects, is morally guilty, even before the habit has produced the morbid or depraved condition which he afterward "fashionably" terms a *purely physical disease*.

The guilt of drunkenness, or the commission of any crime, is not in the body, but in the thoughts and desires of the mind. There can be no drunkenness, or gratification of

APPETITE OR PASSION,

or act of any function of the human body, without the consent of the mind and will. If a man's conduct is immoral, the consent for such immoral-

ity must have come from the mind. The real man having control and giving the order for such acts must be responsible for the consequences. The bodily organs and functions, being under the control of the thoughts inspired by the mind and determined by the will of the individual, must be followed, whether they be good or bad, right or wrong.

When associates meet they all think, and the greatest force of their combined thought will be likely to control or direct their actions. If they are living upon a high spiritual plane, their thoughts will protect them from evil, if they do not take them to church. If they are living upon a low plane, and their thoughts and habits of life unfold from the animal or carnal mind, they will go to the saloon or to other places of social vice.

If drunkenness were purely physical, and came to us like measles and other purely physical diseases, uninvited and without our knowledge or consent, we could not blame a person for being dissipated. But drunkenness does not attack people in this manner. Every man intuitively feels that he is himself in some way culpable for being intemperate, for allowing his spirit, in God's image, to

YIELD TO THE DEMANDS

of his animal propensities. Some of us may have

inherited appetites for strong drinks and other inharmonious conditions. But I believe there is always an opportunity given, when, by the power of our own will, and the grace of God, we may be redeemed and saved from its curse. A man does not become a drunkard unless he takes alcohol in some form; and no man can take alcoholic liquors as a beverage, knowing their terrible consequences, without the consent of his own will. This consent involves his moral nature, and shows that the real wrong may have been in his mind and thoughts prior even to his taking his first glass. The dissipation which may follow, and become a habit, is but the legitimate result of surrendering his will and his moral sense to his appetite.

When a man, created in God's image, yields his power and dominion over himself and over the earth to his animal propensities, he not only sacrifices his own manhood, but violates God's law, and becomes responsible for all sinful indulgences and their consequences. Every drunkard feels ashamed of his condition, which is an acknowledgment on his part that he is culpable for not controlling his appetite, a feeling which he would not have were drunkenness a purely physical disease. People do not consider themselves guilty for having measles, smallpox, or typhoid fever, or any other purely physical disease.

With these facts before us, we cannot have much faith in the cure of drunkenness, a disease essentially moral, by the use of physical means. A declaration that a cure may be effected by drugs may impart faith to some minds, and lead persons to study their own natures, and thus bring about better conditions, and perhaps occasionally an entire reformation. But, as the real difficulty is moral, I fear the hope held out to the drunkard, by the promise of cure by the use of drugs, tends to divert the mind from the true and only cure, which lies in a change of thought from the animal or carnal mind to that of the moral and the spiritual.

I believe it is rare that an habitual drunkard has been, by whatever means, permanently redeemed from his cups, who was not by the grace of God also redeemed from its kindred habits and vices, leaving his soul free to rise to a higher life.

The real battle of reform from drunkenness and all immoral and vicious habits must be fought out on the field of the mind and soul of the individual; and upon the result of this battle, and not upon the use of drugs, depends the salvation of the drunkard.

It might not be unprofitable for the drunkard whose moral sense has become perverted, and his

higher nature enslaved, to look back to the time when he stood a *free man*, and knew the consequences of a wrong choice, and the power of the drinking-habit to degrade him, as it has degraded others, to the animal plane of thought, and the gratification of the lower animal propensities.

Our people are by no means satisfied with their social or their moral condition, and they are often too much excited for calm reasoning or correct thinking. A species of intemperance seems to have absorbed every element of the human mind, till, as a people, we have become intemperate in our minds, intemperate in our thoughts and feelings, intemperate in our language, intemperate in our amusements and in our manner of living; and it seems to me that much of our recreation has become little better than dissipation.

With all these forms of intemperance dominating our lives, our cities filled with all manner of gaming and other social vices, to take the attention of the people from the sober realities of life, it is not strange that the efforts of temperance reformers, using their force against intemperance in the use of alcohol alone, have not been able to overcome the influence of this formidable alliance.

It is upon this foundation that intemperance in the use of intoxicating liquors makes its way; and if we would effectually remove such intemperance,

we must remove with it its associate habits and vices.

Now, while we strive to make laws to purify our literature, to clear our cities from drinking-saloons and other places of social vice, let us remember that it is impure thoughts and unholy desires that lead to immoral conduct and criminal acts; that it is the minds and hearts of the people, as well as our

LITERATURE AND LAWS,

that need purifying and elevating; and that, when this is accomplished, the higher law will be dominant, drinking-saloons will be abandoned, immoral literature spurned from society, and arbitrary laws will be scarcely needed.

We have too long allowed unfavorable surroundings to bend the twig; and after the twig is pretty well inclined in the wrong direction, we must not expect to straighten it out by law.

The government is not likely to be better than the people who govern or are governed. Laws may assist, and should be enacted to restrain the unprincipled, and remove temptation from the weak. But we cannot look with much assurance to government and the laws alone to solve the problem of intemperance.

We live in a time of great hope and promise.

The various temperance societies and church organizations are drawing out and spreading among the people the best thought of the age; and when the fruit of such efforts is realized, good men will be elected to office, good laws will be enacted, and there will be little difficulty in their enforcement.

The problem of intemperance, then, resolves into this: that men will be likely to become intemperate and vicious so long as their thoughts and habits of life unfold from their animal propensities; and that they will be temperate and virtuous in proportion as their intellectual faculties and physical propensities are modified or controlled by their higher spiritual natures.

NARCOTIC STIMULANTS.

TOBACCO.

WE do not wish to magnify the evils arising from the use of tobacco; but certainly it is a habit that does not commend itself to those who regard cleanliness as being next to godliness. But the evil does not end with its filthiness. The use of tobacco weakens the nervous system, blunts the sensibilities and intellect, and when used by the young retards growth.

Leading scientific men in France, and eminent teachers, unite in the opinion that the use of tobacco is most pernicious to students, and sows the seeds of many fatal disorders. It is interdicted, if we mistake not, in the Polytechnic School. One of the members of the Academy of Medicine, in a very elaborate paper, drawn up with great care, asserts that "statistics show that in exact proportion with the increased consumption of tobacco is the increase of diseases of the nervous system, — insanity, general paralysis, paraplegia, and certain cancerous affections."

Many of its devotees are ready to acknowledge that its use is injurious to both body and mind, and are inwardly ashamed of themselves for continuing the habit, and would gladly break themselves of it if they had the courage to live a short time with an unsatisfied desire. But habit has chained them, and they continue the filthy practice ; and boys, thinking it manly to imitate them, contract the habit, only to regret it in after years.

Smoking is considered by many the most genteel mode of using tobacco, but it is undoubtedly the most injurious. Besides the narcotic effects peculiar to tobacco, its smoke contains a large amount of creosote, a principle common to all smoke. Creosote is an active poison, and is used by dentists to destroy nerves in decayed teeth. The smoke of tobacco being drawn in by the vital breath, its influence is almost immediately felt in every portion of the lungs and brain. The use of tobacco by young people tends to dwarf them physically, mentally, and morally. But its worst effect is least known and least noticed ; it is its silent destruction of the system by poisoning the great nerve-centres, and finally transmitting to posterity a tendency to nervous diseases.

It is evident that paralysis, and diseases of the heart and nervous system, are making rapid advance under the use of this narcotic. It is certain

that there has been an enormous increase of insanity and diseases of the nervous centre among our people; and wherever the history of such cases has been examined, in asylums and hospitals, or in private practice, their connection with the use of tobacco has been obvious.

Mr. A., aged about fifty, a prominent business man in this community, has been incapacitated for business for several years, from the effect of tobacco upon his nervous system. He has been under the treatment of the most celebrated physicians, and has visited different parts of the country for his health, spending several winters in the South; and every means that the best medical advice could bestow, and wealth and influence could procure, have been lavished upon him in vain. He is still in the same deplorable condition, his nervous system being shattered by the continued use of this narcotic poison.

We have constantly, in our practice of many years, had the terrible influence of this poison to contend with in the treatment of chronic diseases; and find it a most potent agent against the establishment of healthy action, and the regaining of the wonted power of mind and body. In advising persons to discontinue its use, we are often confronted by some of their robust friends, who declare that they have used it for twenty years, and

yet retain their health. This does not argue in favor of the use of tobacco. It is injurious to all, yet in the indulgence of the appetites much depends on the constitution and habits of the person. The amount of tobacco that may be taken with comparative safety by the common laborer in the open air, or those in whom the physical system predominates, would soon undermine the health and ruin the nervous system of the student, or those in whom the nervous or intellectual faculties predominate.

Persons who are constitutionally adapted to intellectual labor find that excessive brain-work is exhausting to the vitality of the system. Hence many poets, authors, and orators have been led into the foolish habit of stimulating their brain for the time being, to accomplish some great success. But success so obtained is always at the expense of the constitution, and we find such persons breaking down in the heyday of life. Clergymen are not wholly exempt from this fatal practice; and though there may be some in the clerical profession whose vital force is so strong that they may partially succeed in the ministry, and maintain apparently good health under the use of this weed, we would recommend them to consider whether their constitutions are not better adapted to rural pursuits. We believe facts will warrant

the assertion that no person with a predominance of intellect and nervous excitability necessary to adapt him to the work of the ministry, can long sustain faithful labor under the baneful influence of tobacco.

The Watchman and Reflector, a few years ago, gave an account of the departure of an ex-Congregational preacher. The writer describes him as a fine-looking gentleman, in the maturity of his manhood, who was a noble specimen of our best New England clergymen. He was a pastor in Connecticut, and was much beloved and respected by his hearers. But his brain gave way; he found his nerves would not permit him to go on in his holy vocation, and he retired from his pulpit, and went to Vineland for the benefit of his health; and he was there regarded as one of the best Christian citizens. He looked hale and hearty; it was the mind that was shattered.

One of the doctors remarked to him one day, —

“Mr. T., why do you not follow your vocation, and preach the gospel? You look competent to the task.”

“Oh,” said he, “I cannot do it. I cannot compose a sermon. My mind will not permit continuous thought. This is what keeps me from the work.”

In reply, the doctor said, —

“ Allow me to say, then, in all frankness, that this chaos of the mind is the result of your free use of tobacco; and you may expect, as the next result, paralysis, which may wholly use you up.”

He admitted that this might be so, but could not and would not pledge himself to abstinence. The will-power of the mind was too far gone to cope with and break the binding chains of this miserable slavery. He continued the use of the weed, and within a few months a paralytic shock was experienced; the body and mind at once fell into ruin. He lingered for a year or more, and died.

Now, what destroyed this intellectual man, drove him from the pulpit, and hurried him to the grave in the zenith of his manhood and capabilities? Not too much study, nor too much brain or heart work; but that deadly poison, *nicotine*, found in tobacco.

After many years' observation, we are satisfied that more students and ministers are broken down, more minds shattered into chaos and nervous irritability, by narcotics and dissipating stimulants, than by fasting, prayer, and earnest work. The body and the mind are made for work; they will bear much hard, earnest, and steady labor; but the nervous system is delicate and complicated, and will bear but little abuse, and, when goaded

on to desperation by stimulation, will be sure to make reprisals.

We remember a young and enterprising man, whose mind gave way under the influence of tobacco, so that he was incapable of continuous thought, even while in college. Leaving off its use for a time, his health rallied so far as to permit him to pursue his studies. After his collegiate education was finished, he decided to prepare for the ministry, and entered a theological school. But, returning to his old habit, his mind again became impaired. After struggling for years to complete his education, he finally entered the ministry. But, as the habit was still upon him, his health gave way, and his mind became again in the same deplorable condition. He consulted many physicians, with only temporary relief. We informed him that he could not recover the tenacity of his mind and continue the use of tobacco. He took medicine to clear the secretions and eradicate its effects from the system, but he did not follow our instructions. We met him a few months after, still struggling under the terrible influence, apparently unable to break himself of the pernicious habit.

We might cite thousands of cases of men of talent and culture in a similar condition, men who are fully aware that their misery is the result of

the use of tobacco; and yet their bodies, minds, and wills are apparently so under the influence of this narcotic poison that it seems as if nothing but the grace of God could restore them. The evils of the use of this weed do not stop with the shattered nerves of the person using it; but its more terrible effects are poisoning the great nerve-centres, and transmitting to posterity a tendency to diseases of the nervous system; and it would not take much of an anthropologist to discern in the children of to-day the consequences of these terrible habits in their progenitors.

It is evident that the extent of the evils arising from the use of tobacco has not been properly understood by the people who use it, or even by those philanthropists who have raised such a tirade against it.

Tobacco often creates a desire for the use of alcoholic drinks; and the great prevalence of a craving thirst among inveterate smokers can be traced directly to the effects of tobacco upon the lungs and brain; and because its action is on those organs, and not on the stomach, the liquors that are drank do not alleviate the thirst, but often aggravate it. These facts are worthy of attention; and it is time that medical men, and reformers generally, should give this subject more than a passing notice.

OPIUM.

It is estimated that there are thousands in our cities in the daily habit of using morphia, opium, or laudanum, for the purpose of intoxication. Opium, in its crude state, is sometimes bought, and greedily eaten on the spot. "They chew it," says one druggist, "as you would wax." The crude article, however, is not the favorite form of the drug among the confirmed opium-eaters. The action of morphia is much more rapid in its effects upon the system. The principal desire of the inebriate is to betake himself, as soon as possible, to the gorgeous land of fancies, to which morphine at once transports him. Sulphate of morphia is the favorite form of the drug, and it is in this state that devotees mainly use it.

The most painful consequence of the use of opium is that it so soon establishes its iron rule over the system, that very early any deprivation of the wonted supply may induce indescribable suffering. Persons addicted to this habit find they have entered the slavery of a master. They may for a time, perhaps, be free from acute bodily suffering under its effects, and may imagine that they are happy; but their condition is unnatural. Refreshing sleep becomes to them a stupor. Farther on in this downward career the victims lose

all relish for social enjoyment. Their moral sense becomes deranged and diseased. Conscience ceases to control. A species of insanity at last becomes the condition of the mind, and morally and physically they are wrecks. Worse than this, the deleterious effects of the habit extend to posterity ; and the sins of the parents are often visited upon the children, even unto the third and fourth generations.

It may be asked, What is the remedy for these terrible consequences ? We answer, those who have become addicted to the practice must stop it forever. But the main hope is to be looked for in preventing its use among those who are as yet innocent of the habit, by showing them the terrible evils consequent upon such a practice, and the destruction of mind and body which the use of this drug inevitably entails.

How much of such evil entailed upon the human race can be traced to the prescriptions and influence of the medical profession may perhaps never be known. But it is known that opium in some form enters largely into the prescriptions given for almost every form of disease. We believe a large majority of opium-eaters can trace their ruin directly to their physician.

Nurses, as well as physicians, are in the habit of carrying this drug in some form about with

them, that, when the little ones under their charge manifest the least restlessness, or disposition to exercise their lungs, they may, by this unnatural and criminal means, stupefy their senses, thus saving themselves trouble.

Another fruitful source of this habit is found in the custom of using the opium found in various cordials, soothing-sirups, and other nostrums with which the land is filled; and God only knows how great a wrong has been in this way perpetrated on humanity. We hope soon to see the medical profession free themselves from this error in practice, and from all participation in forming the habit of opium-eating or dram-drinking.

THE PROBLEM OF HEALTH.

THE great problem of health has never yet been solved. For more than six thousand years the human race has existed on the earth; many wonders have been discovered in earth and sea; the arts and sciences have been advanced; the human mind has grasped the heavens, annihilated time and space,—and yet the problem of how to take care of our own bodies is still involved in mystery, and will so remain till we develop our complex nature, and harmonize the physical with the spiritual upon a higher plane of life.

The study of historic man will do little to solve the problem of health or of human happiness. We must study human nature as we find it, in a state of moral, intellectual, and physical disorder, and point out the way in which we may rise from our inharmony of mind and body to that divine and celestial order in which the Creator designed that we should live. This will require us to look forward and not backward, and to exercise, not

only the intellectual, but the moral, mental, and spiritual parts of our natures. Before we, as a race, can be restored to our pristine glory, we must conform to the spiritual conditions of our being, and bring our souls into sympathy and harmony with the laws of God.

There is abundant evidence that man was created to live at least threescore years and ten; and yet the average duration of human life does not exceed half that period. We certainly have doctors enough, and drugs enough, and patent medicines enough; but death goes on, sweeping us away in infancy, in youth, and in middle age, and the problem of health remains unsolved.

The ages seem to have contributed but little towards its solution; and, until recently, human life as a whole has not been lengthened. Talent and learning have been lavished upon the subject, science and art have been brought to bear upon it; but they have never penetrated to the root of the maladies connected with our complex nature. The teachings of medical science have tended to sunder the mind from the body, ignoring, to a great extent, the power of mind over matter; studying the phenomena without discerning their combined action or reciprocal effects, or rising to the primary cause of the difficulty. Medical science has, therefore, failed in its chief object, being

superficial, relating only to visible effects, and removing only temporary symptoms.

True science is a knowledge of things in their causes. An intelligent system of medication aims to remove, not only the external symptoms, but also the causes and sources of human suffering. Without regard to this great aim and object, medical practice is scarcely worthy of respect, as it does little towards solving the great problem of health, or enlarging our conceptions of man's life and destiny.

Physicians are inclined to be satisfied with their routine practice, feeling that man's physical, intellectual, and moral disorders are so complicated, and the various causes so diversified and obscure, that they cannot be reached, and brought into harmony. But, under all these coverings of physical and moral ills, the philosophical and spiritually developed mind will discern the recuperative powers of nature; will find the laws of God tempered with mercy; principles, in the exercise of which man may rise from this state of moral degradation, — doubts and fears on the one hand, and physical suffering and premature death on the other, — and be lifted into a clearer light, and a purer atmosphere.

But how to solve this problem is a question fraught with the most momentous interest. It

certainly can never be solved by stagnant cess-pools, neglected drainage, and ill-ventilated apartments; by the squalor and filth of tenement houses, where human beings are forced to breathe air contaminated by poisonous exhalations. The problem will not be solved by our present manner of living, — indulgence in rich foods at untimely hours, or the use of articles of consumption which have been injuriously adulterated at the hands of the manufacturers and dealers, the unhealthy manner of dressing, or the great social evils that war against the best interests of humanity. Its solution will never be rendered less dubious by drunkenness and degradation, brawls and carousals, or the more respectable intemperance of the man of wealth at his home board, by the use of tobacco or opium in their multitudinous forms, or by other vicious habits and practices which are rapidly increasing, and have become a part of the popular life. We cannot look for its solution in the alarming results attendant upon the laws of hereditary descent, entailing upon children and grandchildren an endless heritage of moral, mental, and physical misery.

All these can never solve the problem of health, and yet their relation to its solution is intimate and vital. If disease and premature death are dependent upon these many and varied causes,

then the problem of health will be solved in so far as these causes and their consequent results are obviated or avoided. The solution lies in a knowledge of, and obedience to, the laws and principles which govern our entire being, — a knowledge of the higher spiritual nature, and the harmony of its reciprocal action upon our physical organization and upon our daily life.

It has generally been supposed that medical knowledge must be confined to medical men, and that the more ignorant the people were upon medical subjects, the more perfectly could physicians perform their duty. Whatever of truth there may have been in this supposition, it is certain that little effort has been made by physicians to diffuse information among the people. It is not to be expected that every man can be his own doctor, any more than he can be his own minister, merchant, or mechanic. But every person should be so educated and instructed as to have a general knowledge of the laws of trade, that he may be able to transact business correctly; of the laws of his country, that he may avoid their penalties; of medicine and his physical constitution, that he may avoid sickness and premature death; of his spiritual nature, and the principles of Christianity, that his aspirations may reach after God, and influence him to live a consistent Christian life.

The supposition that a general diffusion of knowledge would work to the disadvantage of the medical profession, is not true of those who use such means as act in harmony with the laws of life. I believe that a general diffusion of knowledge would promote the interest of every true physician, and afford the strongest possible safeguard for the people against charlatans and quacks in the medical profession, and against imposition in every business department of life.

The knowledge of medicine is the sister and companion of wisdom; and just so far as people are instructed in the nature of their formation, the means of preserving health, the character of diseases and their legitimate remedies, will they look with faith and confidence to the true physician.

We would like to see all possessed of sufficient knowledge of the human system, of diseases and their means of cure, of hygiene and all the laws of life, that in an emergency they may be able to do something for the relief of the sick; or, in case of accident, to perform such duties as may be necessary to preserve life, at least till a physician can be called.

I have known accidents where men have bled to death while surrounded by persons apparently of ordinary intelligence, when the pressure of a

finger upon the bleeding arteries would have stopped the blood immediately, and have saved their lives till the arrival of a physician to take up the arteries and properly dress their wounds.

I remember being called to a person bleeding from the nose, after much skill had been used in vain in plugging the nostril with various articles. The bleeding in this instance was from the facial artery, and the pressure of the finger upon the blood-vessel where it passes over the lower jaw stopped the bleeding instantly. After continuing the pressure for a few minutes, till the open vessels were closed, there was no danger of further bleeding. I mention these cases here to show how simple and how easy it is to afford relief where a little intelligence and practical common sense can be brought into use.

For the solution of the problem of health, we must look deeper than the treatment of disease. A physician's duties are not confined to dispensing pills and potions, but should include the education of the people in all that pertains to their welfare. This education is not to be obtained altogether by instruction in medicine and hygiene, but by raising to a higher standard the moral as well as the physical nature; by directing attention to all those points which tend to maintain health, promote human happiness, better the life

of the individual, and improve the general well-being of society.

Nations are made up of individuals, each in some degree affecting the whole body. As are the individuals, so will the nation be. In individuals, disease of any limb or organ affects the whole system. In nations, ignorance and vice cannot be confined to individual sufferers. A neglect of sanitary precautions, filthy houses and surroundings, breed squalid people, foster disease, poverty, immorality, and crime. Ignorance makes superstition possible, superstition makes true religion impossible; and where superstition and irreligion prevail, the true interests of community are not regarded, and the problem of health must consequently remain a mystery.

It is apparent that each person, if he would live out his allotted time, must be to some extent his brother's keeper. The old question is still repeated, "Am I my brother's keeper?" It is not necessary that we should rise up and veritably slay our brother for his blood to cry out against us. I am my brother's keeper that he injure not his own health, or take his own life through ignorance, when it is within my power to enlighten him. This is what each man should feel, for it is the true process of reasoning; and, believing that I am my brother's keeper, I have, to the best

of my ability, shown him rather how to prevent than to cure disease. I have endeavored to inculcate into the minds of the people that it is far better, far more meritorious, to keep the enemy out of the field, than to vanquish him in battle; that it is better to avoid than to heal sickness, and to save to the individual and the community the time, the money, and the suffering which are the penalties of negligent or ignorant violation of the laws of health; and, where the sins of the parents are visited upon the children, to enable these innocent sufferers to counteract as far as possible the effects of their hereditary predispositions, and render them better fitted to bear their misfortune.

The proper authority should always see that our cities and villages, and their surroundings, are kept clean and wholesome. A neglect of this duty may be followed at any time by contagious diseases, which may spread and endanger the lives of those who think themselves most fortunate, and who are not willing to acknowledge the common brotherhood of man, or act upon the higher law that makes us all our brother's keeper.

Until the principle of this higher law of our nature is understood, and universally acted upon, we shall never be free from physical and moral ills, and the problem of health will not be solved.

Health of body is so intimately connected with the aims and objects of life, and with the spiritual nature of man, that the question can never be solved except by embracing in our faith and works the whole nature of man, and his relations to his Maker. When men will recognize the fundamental principle of our being, and universally act upon it, following the precepts of our Saviour, doing to others as we would that others should do unto us, we shall be saved, body and soul, and the problem of health and human happiness will be solved.

I have spoken with the utmost freedom upon what I believe to be the great causes of suffering, disease, and death among our people; and if I have been unduly severe in my treatment of the baneful habits and ruinous practices indulged in so widely at the present day, I make no apology, believing that all who are not for the right are against it, and that he who countenances physical or moral wrong opposes improvement and reform, and by his acts proves recreant to the welfare of his people.

SANITARY SCIENCE.

DRAINAGE.

DRAINAGE has occupied the attention of most civilized nations. The records of ancient history prove that, as the sanitary condition of the people was regarded, its importance became recognized. Previous to the introduction of drains and sewers in cities, it was customary to remove, by means of carts and hand conveyances, all kinds of offal and filth to the country, some water-course, or other general depository. This was sometimes done by the occupants of houses, who took it directly from their premises, or threw it into the streets, whence it was removed by the public authorities, sometimes not for days or weeks. This filthy condition of the cities may be considered one of the principal causes of the dreadful ravages of disease during the Middle Ages and during the last century.

It can hardly be asserted that in regard to the sewerage of cities and large towns modern civilization has made much progress. Rome, six centu-

ries before the Christian era, with less than two millions of inhabitants, had a system of sewerage that would compare favorably with that of Boston or New York. Tarquinius Priscus (B.C. 635) built the *cloaca maxima*. Its foundations were laid forty feet under ground; and its branches were carried under a great part of the city, and concentrated in one grand trunk, which discharged itself into the Tiber, west of the Capitoline Hill. It was formed by three arches, one within the other, the innermost of which was a semicircular vault, fourteen feet in diameter. Its mouth, where it enters the Tiber, still exists. A cart loaded with hay could pass through it. Agrippa, when he cleansed the sewers, passed through them in a boat.

Agrigentum (B.C. 480) was also celebrated for the extent of its sewers. Jerusalem, the City of the Great King, had an admirable system of sewerage; and its water-works are scarcely surpassed by those of the Schuylkill, Croton, or Cochituate of our time.

With all our boasted advancement in literature, art, and science, it is humiliating that the important consideration of drainage has received so little attention, and the facilities for draining have been so little improved.

I believe that much sickness, suffering, and

death might be prevented by a thorough examination into their causes, and by an intelligent understanding and enforcement of the conditions and the laws of sanitary science. These subjects have not secured that attention from the authorities, from physicians, or from the people generally, that their importance demands. It is true that frequent warnings have been given by physicians and through the press regarding the danger of defective drainage, or of not properly disposing of house waste; and yet many housekeepers live in utter neglect of all precautions, and kitchen drains and cesspools send forth their poisonous emanations, and general ill health and frequent fevers and death are the result.

The immediate and fatal effects of such neglect are perhaps more apparent during the hot season; but they are always disastrous to health. Scarletina, diphtheria, typhoid fever, and other manifestations of disease, often prevail to such an extent as to spread consternation, terror, and death through neighborhoods, villages, and cities; and, notwithstanding the apparently mysterious character of some of these maladies, there seems to be no doubt that their prevalence is largely owing to causes which are within the control of the sanitary agencies which should be possessed and enforced in every community. Defective and

deficient sewerage and ventilation are the evils that produce that subtle poison which generates in the air, and which is so fatal because it is breathed directly into the system, and attacks the very citadel of life. We shall therefore find no antidote so effective as attention to the ordinary hygienic conditions with which we should all be familiar. True science will demonstrate the circumstances under which this class of diseases is produced; and medicine, in harmony with nature's laws, may reveal the true mode of treatment. But observation of proper sanitary laws is the best prevention of disease, and the only efficient protection for any community.

In large cities the perfection of the system of sewerage is of the utmost importance. As these sewers extend through the whole city, the consequences of a defect in them are wide and lasting. The gases from them are of the most noxious kind, their poisons are most detrimental to persons who are obliged to inhale them, and without the utmost care they will work their way into dwellings.

The action of wind and tide upon the outlets of sewers often creates a pressure which forces these gases through cesspools into many of our houses, necessitating the provision of some ventilation or outlet to relieve this pressure. In Boston this has been partially accomplished by omitting

the usual cesspool, and opening the water-conductors directly into the common sewer; and there are now twenty thousand of these opening in this manner, the upper ends of some of which are so situated as to discharge these foul odors near the windows of sleeping apartments. The vitiated material contained in these gases, mixing with the atmospheric air, gradually descends towards the earth, to exert its baleful influence upon pedestrians, as well as the inmates of houses.

The bad air from sewers is, however, not simply injurious when it escapes directly into houses; it is hardly less so in going out through its natural outlets on the skirts of the city, where it poisons the atmosphere, and being blown about, becomes a fruitful source of general ill health to the people. Instead of sewerage being discharged on river-flats or about wharves, it should be carried down to deep water. When this is not practical, instead of ventilation through water-conductors, sewers should be extended to some convenient locality out of the thickly settled portion of the city, where ample means should be provided for their ventilation through disinfectants or filters, which would neutralize the noxious gases, and allow only pure air to pass.

The necessity of drainage is by no means confined to cities and dwellings. The importance of

the system renders it necessary to extend our investigations, and include all localities where it is necessary to prevent the stagnation of water, or the premature decay of vegetable matter. The necessity of this view of the subject is proved by the fact that in the low, swampy parts of our Western States fever and ague prevail to such an extent as to become a fearful calamity. But when the land is drained and cleared, and the sunlight, with its vivifying influence, allowed to penetrate, the same districts become healthy, and such diseases almost entirely disappear. It is safe to assert that most of the low, putrid forms of disease, which have prevailed to such an alarming extent, and which have been supposed to be contagious, are only epidemic, manifesting themselves in such localities, and attacking such individuals, as are found most susceptible to their influence; the disease, in each individual case, being produced by the same general cause, and not transmitted from one person to another, as is the case with contagious diseases. The fact that many persons in the same neighborhood have been attacked simultaneously, and that several persons in the same family have taken the disease, one after another, does not disprove this assertion. Such diseases are epidemic, and the result of the same general cause, manifestly, to a great extent,

under the control of man, and which might have been removed, and such fearful consequences avoided.

If such diseases are not wholly produced by causes within our reach, they are certainly aggravated and rendered more fatal by the foul emanations which are the result of neglect of sanitary laws.

Whatever may be the primary cause of this class of diseases, it is certain that there are various exciting causes acting upon the system in certain localities, and at particular times, which make them more putrid and fatal, and which cause them to spread through families or neighborhoods. From this fact many have been led to suppose them contagious; but careful observation has discovered that there is no manifestation of contagion in their operation. Pure air is necessary to health; and we cannot breathe vitiated air without contaminating the blood, and filling the system with accumulations of morbid material, which tend to produce ill health and shorten human life.

Buildings erected upon land artificially made by filling up low, wet places with a mixture of filth and soil are exceedingly unhealthy. The same is true in cities where the filth of the bays and inlets has been filled in for building purposes. Boston has been remarkable for its progress in this direc-

tion. Mountains have been "removed and cast into the sea, and the sea made dry land." In this way thousands of acres have been reclaimed from the sea, and thousands of dwellings have been built thereon; but we fear that, where there has been a large quantity of filth at the bottom, it will prove injurious to the health of the citizens, and react upon the prosperity of the city.

The saying, "there is nothing hidden that shall not be revealed," is nowhere more perfectly demonstrated than in this instance. There is a continual foul odor emanating from land thus made; and not only the odor, but the filth and corruption, must inevitably come to the surface. The effects of such emanations may often be seen in the stained and discolored walls of the basement rooms. Persons dwelling in such unwholesome houses lose their appetite, become listless and enfeebled, the health gradually fails; and, if they do not seek a more healthy location, they will be likely to become confirmed invalids.

In our large cities it is a common practice to bestow great care upon the sanitary condition of streets and sewers in portions of the city occupied by the more fortunate class of citizens, and to allow portions occupied by the poor and unfortunate to become filthy and unwholesome. But this is a great mistake. The squalid regions should

receive by far the larger share of public attention, not only because they are occupied by a far larger number of people on an equal space, but by people who, on account of their ignorance and poverty, are much less cleanly in their habits and in the care of their dwellings. These portions of the city should be kept in perfect order, and no accumulation of filth should be allowed in the streets and alleys. And our care should not stop outside these dwellings of poverty. People who do not exercise the least care in regard to the sanitary condition of their dwellings should be cared for by the city fathers; and every dwelling that is unfit for habitation should be immediately put in proper sanitary condition, or removed. This care is not alone a matter of charity towards the poor, but of self-protection to the community. The foul, fetid gases which arise in the overcrowded and neglected districts bear the seeds of disease and death, not only to the starved denizens of these wretched dwellings, but are carried on the wings of the wind to every street and avenue, invading the mansions of the rich as well as the dwellings of the poor. We should not be slow to learn and to realize that the law of common humanity is also a law of compensation, and will distribute its revenge as well as its reward; and that neglect of duty towards the poor and destitute will surely

revenge itself upon every community which does not insist upon the enforcement of proper sanitary laws. We must make all parts of the city clean and wholesome, and permit no hot-beds of disease to reek and fester in our streets or in our borders. When we, as a people, fully learn this great lesson of humanity and of common prudence, we shall have reached one of the most important points of all past investigation upon the subject of sanitary science.

THE COUNTRY.

The same causes which increase the rates of mortality in our large cities act to a certain extent in every village and every farm-house. The air is more or less poisoned by filth wherever drains are neglected, and the waste matter of houses and yards is allowed to emit its baleful emanations. From a neglect of proper sanitary regulations, many comparatively small villages are rendered more unhealthy than large cities. Hotels and boarding-houses at the seaside and other places of public resort, where people have gone for rest and recreation, have become hospitals for the sick by defective drainage and the accumulation of filth about the buildings. Let hotel and boarding-house keepers, as well as private families, give special attention to the matter of cleanliness, outside as well as inside their dwellings.

CELLARS.

Fever and other fatal diseases are often caused by foul air from dark, damp, and unventilated cellars. Confined air, without the purifying influence of sunlight, soon becomes impure and unwholesome. Cellars often serve as reservoirs for impure air, which, in addition, is often loaded with decomposed organic matter and foul gases, from the masses of decaying vegetables with which they are stored. Cellars should be kept as clean, pure, and well-ventilated as any portion of the house.

We must recognize the fact that every house, village, and neighborhood breeds its own epidemic, and needs its sanitary protection. It is not enough to have doctors and apothecaries; they are called on after the mischief is done. A little wisdom, a little forethought, a little care, and a trifling expense, might have rendered their services unnecessary. Where we find disease or general ill health prevailing in any household or neighborhood, we may well suspect that it is dependent upon some local cause, for which somebody ought to be responsible. It may seem improper to interfere with a neighbor's yard, or sink-drain, or cess-pool, and especially with his in-door arrangements; but if it be the means of saving the lives of your

children and those of your neighbors, it is certainly somebody's business to interfere, and abate such nuisances. If epidemic diseases are not produced by such influences directly, they certainly are rendered more malignant and fatal. The true course, then, is to appoint an efficient sanitary committee, have an examination, make a report, and then go to work in earnest to make such reforms as may be needed. A few days' labor, and a few dollars expended, may save lives that we would not have lost for millions.

VENTILATION.

The subject of ventilation is not properly understood, or, if comprehended, its laws are not regarded. Our houses, halls, and churches are constructed without sufficient regard to the fact that fresh air is necessary for the preservation of life and health. The arterialization of the blood in the lungs is essentially dependent on the supply of oxygen contained in the air which we breathe; and that air is fit or unfit for respiration in exact proportion as its quantity of oxygen approaches to, or differs from, that contained in pure atmospheric air.

The report of our board of health has few more interesting revelations than those which relate to the evil effects of bad air. In fact, there are few

of the evils alluded to in this view of the sanitary condition of our cities that are not in some way connected with an impure condition of the air. All decomposition and decay necessarily affect the purity of the atmosphere; and the very act of breathing in a confined space vitiates the air, and makes it unfit for the purposes of our animal economy. The ventilation of our schoolhouses is therefore of primary importance. It appears that the proportion of carbonic acid in the atmosphere of our schoolrooms averages 1.18, while it has been shown by eminent English and German sanitarians that the amount becomes injurious when it reaches 0.6 or 0.7 per thousand, the proportion in pure air being 0.4 per thousand. An analysis of the particles of dust that float in the air of our schoolrooms shows them to be the result of the changes which are constantly going on in our social economy, and which require to be neutralized by an abundant supply of fresh air. Some of these minute substances are not easily seen; and it is these organic elements, exuding from the lungs and the skin, which are even more injurious than the effluvia which comes from the clothing of the scholars. It was noticeable that in those schoolrooms where carbonic acid impurity was most marked, there was also the most offensive odor, showing that the pollution of the air is greatest

among those classes who are least attentive to the laws of cleanliness.

Our sleeping apartments, where we all spend about one-third part of our lives, should be large and well ventilated, and should be constantly supplied with pure air. It may not be well to allow it to blow directly upon us; it may be admitted from a window behind a screen, or into an adjoining apartment, and thence through an open door into the room. The importance of securing free ventilation will be seen when we reflect that the demand for air for a single person is, upon an average, about seven cubic feet a minute. Suppose, now, that a sleeping-room contains two thousand cubic feet. A person goes into such a room, and closes the door, and the supply lasts the occupant about five hours; and for the remainder of the night he must continue to breathe over and over again the same air, which could not sustain life were the room perfectly tight. He is kept alive by being partially supplied with air through the crevices in the walls and about the doors and windows. But a person spending the night in this manner is not refreshed; and a continued habit of sleeping in a contracted and ill-ventilated room will in time induce headache, dizziness, dyspepsia, and a host of kindred diseases.

Now, let us keep these facts in view in an ex-

amination of our modes of ventilation. We inhale oxygen, or *vital* air, and throw off carbonic acid gas, — a gas which, being specifically heavier than pure air, when left undisturbed will settle to the bottom of the room, as it does in deep cellars, wells, and mines, where, if inhaled, it often proves destructive to life. Sudden deaths may not often occur in our living- or sleeping-rooms from inhalation of vitiated air. The evil, however, is none the less fatal; it does its work slowly, it may be, but surely. The system of ventilation adopted in our private and public buildings is radically defective. The old-fashioned fireplace was a good ventilator, and to it may in a great measure be attributed the fact that the mothers and daughters of the past generation were healthier and ruddier than the enfeebled matrons and sallow-complexioned daughters of the present day.

When we closed up the old-fashioned fireplace, we neglected to provide a substitute; and much sickness, suffering, and ill health have been the result. What is really needed in every building, public or private, are two compartments, built in connection with the chimney, for ventilation; one of them being near the flue, so as to be continually kept warm, the other away from it, where the air in it will be kept cool. Every room should ventilate at the bottom into the cold-air

flue, so as to let the carbonic acid gas, which is heavier than the atmospheric air, and settles to the bottom of the room, pass down to the earth; and from near the top of each room into the warm-air flue, to allow the impurities and gases which are lighter than the air, and which always rise to the top, to pass off into upper space.

On winter evenings, when gaslight is used, — the gas being also a rapid consumer of oxygen, — in the ball-room, public assembly, church, or lecture-room, we suffer seriously from the impurity of the atmosphere in consequence of imperfect ventilation; and, instead of emerging from the winter season with invigorated health, spring generally finds us weakened and debilitated. By the exercise of a little intelligence and common sense, we may so regulate our habits and conduct as to avoid much of the physical and moral evils under which we are now suffering. We commend this subject to the earnest attention of our school committee, to parents, guardians, and teachers everywhere; and we hope it will receive something more than a passing notice.

DISINFECTANTS AND DEODORIZERS.

Infection and foul odors cause a variety of diseases. They both arise from decomposition and decay of vegetable or animal matter, or both.

To deodorize is to take away the bad smell. To disinfect is not only to do this, but to arrest the progress of decay, and thus cut off the supply of a bad odor. Our grandmothers thought they got rid of the ill odor of a sick-room by burning brown sugar or tar. This gave a strong and more agreeable odor; it overpowered the other, so that it was not perceived, but did not destroy it. Both odors were really present; and the air was equally impure, only more agreeable to the senses. Hence, to deodorize foul air in a room or locality intelligently, substances must be used which, by causing a new chemical combination, destroy the odor altogether; but if the decomposition continues to go on, other odoriferous particles begin to arise, requiring a new application of the deodorizer. On this account all deodorizers are efficient only temporarily; hence the only rational method is either to remove the offending material, or employ disinfectants which arrest further decay. If the material both arrests the decay and destroys or absorbs the offensive odor, it is doubly valuable. Two hundred grains of chloride of zinc in one gallon of water is a powerful agent in neutralizing bad smells, and in arresting both animal and vegetable decomposition in ships, hospitals, dissecting-rooms, cellars, privies, and water-closets, without having any bad odor of its own. For

disinfecting purposes, mix one pint of the above fluid with four gallons of water.

There are three powerful disinfectants — carbolic acid (with an objectionable smell), chlorine, and permanganate of potash. These last two are quite expensive. These disinfectants act by combining with deleterious substances and rendering them harmless, while antiseptics prevent and arrest the decomposition of animal substances.

The only effectual way of disinfecting an unhealthy locality is to remove the cause of the trouble, and prevent its recurrence by thorough ventilation and habitual cleanliness.

The most common and available disinfectant and deodorizer is copperas, — crude copperas, — sold by druggists at a few cents a pound, under the name of sulphate of iron; one pound in two gallons of water, used as often as necessary, will render all odors imperceptible, acting at the same time as an antiseptic, deodorizer, and disinfectant. For disinfecting cesspools and water-closets nothing can be better. By this means the most filthy water-closet may in a few moments be rendered as sweet as any part of the house.

On board ships and steamboats, about hotels and other public places, there is nothing better to purify the air. Simple copperas, in a vessel with sufficient water to dissolve it, and placed in the

room, will render a hospital, or other place for the sick, free from unpleasant smells. In butchers' stalls, fish-markets, slaughter-houses, sinks, and wherever there are offensive putrid gases, dissolve copperas, and sprinkle it about, and the smell will soon pass away.

VALUE OF SUNLIGHT.

THE proper use of sunlight, and its relations to human life and the well-being of society, have never been made the subject of intelligent and scientific thought.

Light is one of the most active agencies in enlivening and beautifying our homes and the material world around us. People do not sufficiently realize the value of sunlight as a health-giving agent to the physical system, or of its importance to our moral and spiritual natures. We absorb light, and it nourishes us with strange power. We are more active under its influence, can think better, and work more vigorously.

And yet the object of many mothers and nurses seems to be to devise means to keep the sunlight from their dwellings. All persons must know, if they do not realize, that shutting out the light of the sun is a direct violation of nature's laws, for which the community pays dearly in sickness and loss of life. Care should be taken, both in health and sickness, to insure a large amount of direct

sunlight, if possible, to all the inmates of every dwelling. Parents and nurses should remember that it is impossible to rear well-formed, strong, and robust children unless attention is paid to this requirement. Sunlight is particularly important in childhood and to persons of low vitality. In all diseases characterized by a deficiency of vital power, the rays of the sun should be allowed to act directly upon the person every day. It may not be well to allow its rays to fall directly upon the head; but its vivifying effects upon the body and limbs, and also upon the mind, are wonderful, and should not be neglected. In convalescence from almost all diseases, the light of the sun acts as a most powerful and healthful stimulant, both to the mental and physical systems. It may often be necessary that sick persons should be kept quiet, and away from the noise and excitement of company; but I insist upon it that they should not be deprived of the smiling countenance of that old friend and nurse — the sun. It may be necessary in diseases of the eye to exclude the light for a time. But the evil effects of keeping invalids in darkness and obscurity cannot be too carefully guarded against. The weakness and depression of spirits which are so often met with in convalescents kept in the dark disappear like magic when the rays of the sun are allowed

to enter the chambers. Wounds of every kind heal with greater rapidity when the diffused light of the solar rays is allowed to shine directly upon the person. It has always been a subject of notice by physicians who interest themselves in the sanitary condition of society, that in hospitals, patients occupying the sunny side of the buildings recover much more rapidly than those in less favored rooms. In epidemics of all kinds, persons living upon the sunny side of streets, or in sunny localities, have escaped with comparatively little sickness; while the inhabitants of the shady side of streets and dark alleys have suffered a terrible penalty for a violation of this law of life. God has supplied sunlight sufficient for all the creatures of his hand; and so long as we refuse to accept of it, and insist upon building our habitations and cities in violation of this law, so long will we pay the penalty by ill health and premature death.

Plants cannot be perfected without the vivifying influence of sunlight. Rooms from which light and air are excluded will accumulate elements that engender disease and death. Dark rooms always bring depression of spirits, imparting a sense of confinement, of isolation, of powerlessness, which is chilling and deadening to the energy of both body and mind. It is a fearful mistake to curtain and blind windows so closely,

for fear of injuring the furniture by exposure to the sun's rays.

Let us have light, and fresh air too, and prevent, if possible, suffering the penalty of aches and pains and long doctors' bills. Let us take the airiest, choicest, and sunniest rooms in the house for our living-rooms, — the workshop where brain and body are built up and renewed. Let us have as many windows as we can, through which the sunlight and pure air can freely enter. To me these windows mean much more than was ever intended or dreamed of by the architect. They are the poems of the house. They serve to bring out and develop the hidden power of the soul, and give scope and freedom to the eye and to the mind.

Let us have light, bright countenances, and cheerful hearts in all our homes; and if our carpets are a little faded, let us raise our eyes to the open windows, and take a view of the fields clothed in beauty, or the heavens radiant with glorious light.

Let us live in the light, and insist upon the light and life-giving influence of the sun in our dwellings, in our churches, and in all our places of resort.

It is still more important to us, as spiritual beings, that we receive into the "home we live

in " light from the Sun of righteousness. Let us open wide the windows of our hearts, brush away the cobwebs of sin by the atonement of our Saviour, and live and walk in the light, that when we have finished our course in this world of light and shade, we may be accounted worthy of acceptance in that better world, where we hope to enjoy the *light* and the *substance*, without the *shade* and the *shadow*.

IMPORTANCE OF SLEEP.

As daylight and darkness are the unalterable law of nature, so, in harmony with this law, we find motion and rest, activity and repose, essential to our existence. As all motion implies waste of substance, the continued activity of body and mind would soon wear them out if there were not some means provided for their restoration.

Thousands of busy people ruin the health, and many die every year, for want of sleep. Sleeplessness often becomes a habit, and is very injurious to health. It sometimes results from disease, showing unmistakable evidence of a breaking down of the mental powers, and is often a precursor of insanity. When it does not reach that sad result, it is still full of peril, as well as of suffering. Thousands of men have been indebted for bad bargains, for lack of courage, and ineffectiveness, to loss of sleep.

It is curious that all the popular poetical representations of sleeping and waking are the reverse of the truth. We speak of sleep as the image of

death, and our waking hours as the image of life. But the activity is the result of some form of decomposition in the body. Every thought, still more every motion or volition, wastes some part of the nervous substance, precisely as flame is produced by wasting the fuel. It is the death of some part of the physical substance that produces the phenomena of intelligent and voluntary life.

On the other hand, sleep is not like death; it is the period in which the waste of the system is reduced to its minimum. Healthy and natural sleep repairs the waste which the waking hours have made. It rebuilds the system. The night is the repair-shop of the body. In the relaxed condition of the system during natural sleep, every part is silently overhauled, and all the organs, tissues, and substances are replenished. Waking consumes, sleep replaces; waking exhausts, sleep repairs.

The perfect adaptation of means to ends, and the economy which is manifested in all nature, are beautifully shown in the processes by which this renovation of the system is carried on. The amount of vital force necessarily expended in the labors of the day is, during sleep, employed to increase the involuntary processes; thus the functions of the nutritive system are carried on with more vigor, the circulation of the blood and other

fluids of the economy is greatly facilitated. The diminished action of the ganglionic nerves of motion and sensation affords an increased supply of cerebral stimulus to the secretory and excretory organs, and the waste and worn-out particles are, during sleep, thrown off from the system in greater profusion; while, at the same time, the process of rebuilding the system goes on with increased activity. In this manner the system is at night renovated, and prepared for the labor of the ensuing day.

We live by a process of destruction. Force in the human body is manifested by the decomposition of its component particles. Life manifests itself as a result of chemical decomposition of particles; and as these particles or cells are destroyed and devitalized, they must be removed, and their places supplied by new cells.

During the daytime the amount of vital force expended counterbalances, or rather uses up, the material prepared by digestion and assimilation. But at night, when the expenditure of force in voluntary life is at its minimum, not only is the blood freed from the impurities of worn-out and broken-down particles, but new tissue is formed. We grow mostly during sleep; for then the products of nutrition, which during the day are used in replacing the constant waste of the system, are

employed in building new tissue. A child eats and sleeps far more in proportion than the adult; and this surplus of nutrition is expended in building up, or growing.

That the system may be properly repaired during sleep, the material must be received and digested during the day. Food to be in a proper condition to supply and rebuild the system must be taken and digested during the waking hours.

That digestion may go on during sleep cannot be doubted, as any organ of the economy may for a time be forced to perform more than its normal amount of labor. But the stomach, after performing its work during the day, requires rest at night; and although digestion may go on, sleep will be disturbed and unrefreshing. Thus, by a reciprocity of action, both are rendered imperfect and unsatisfactory.

The brain and nervous system are also built up and restored only during sleep.

The man who sleeps little repairs little; if he sleeps poorly, he repairs poorly. If he uses up in a day less than he accumulates at night, he will gain in health and vigor. If he uses more by day than he gathers at night, he will lose. And if this loss be long continued, he will succumb. A man who would be a good worker must see to it that he is a good sleeper. An eminent divine

has compared human life to a mill, sometimes the stream being so copious that one needs care but little about its supply. Often the stream that turns the mill needs to be economized. A dam is built to hold a larger supply. The mill may run the pond low through the day; but, by shutting the gate at night, the pond refills, and the wheels go merrily round again the next day.

A man has as much force in him as he has provided for by sleep and the proper assimilation of food. The quality of action, especially mental activity, depends upon the quality of sleep and nutrition.

Such being the necessities of the case, and the inexorable law of nature, it behooves us, as rational beings, to study and obey the laws that govern our physical and mental organization. The importance of sleep as a recuperative agent has been almost entirely overlooked; and many, even among the learned, act as if they thought sleep of but little consequence, and the time so spent lost. But nature has decided otherwise. The integrity of neither body nor mind can be long maintained without sleep. Health, happiness, strength of mind, and personal beauty are as dependent upon sleep as upon any other requirement of the animal economy. When the whole organization is in a normal condition, and

becomes wearied, "Tired Nature's sweet restorer, balmy sleep," steals over us almost unconsciously; our systems are renewed, and we awake to new life and joy. But when the mind is overtaxed, and the body invaded by disease, sleep often refuses her aid, and the whole system begins to languish. If the disease is removed, and the system again brought into harmony, sleep comes to our aid, and health is restored.

The time spent in sleep is not always a true measure of the amount of rest, for sleep varies much in the degree of its completeness; there is a slumber so disturbed that we are unrefreshed by it, and a sleep so profound that we awake weary. Such conditions of the system are the result of physical disease, or some inharmony of mind and body, and should warn us of approaching danger, which should demand immediate attention.

But as sleep is an absolute necessity of our being, and as nothing can compensate us for its loss, it becomes a duty to provide for ourselves, and those under our care, the best possible means for supplying the needed quantity of refreshing and undisturbed sleep. We know that certain conditions tend to induce sleep, but at times it comes to us without such favorable conditions and even in spite of ourselves. Sleep is a fickle god-

ness, of which we know nothing except by its manifestation. We may by opiates produce a kind of stupor, — a condition in some respects resembling sleep; and sleep may come to us while under the effects of opium. But the stupor produced by that drug is not sleep. *Sleep* is as much a mystery as *life*, and is beyond our control. It cannot be induced by any active or positive state of the will; it is only when the whole system is in an harmonious state, when every obstacle to it is removed, that it steals over us spontaneously. We know not from whence it comes or whither it goeth; we only know that under its magic influence we receive that recuperation so essential to our being.

To induce sleep, the recumbent position is most favorable, as this facilitates the circulation of the vital fluids. The head should be but slightly elevated above the level of the shoulders. The eyes, in their natural and fixed position of sleep, are slightly inverted, or rolled upward. This position of the eyeballs, if not strained and artificial, will aid in the induction of sleep.

The great obstacle to sleep is a want of ability to suspend active thought. Various methods have been devised to effect this object, such as counting, etc.; but they only change the direction of the thought.

It is evident that those who do the most brain-work require the most sleep, and yet they are the ones most likely to suffer from the want of it. They often become nervous and wakeful from continued mental effort, necessitating a constant pressure of blood upon the brain, which keeps it in a stimulated and wakeful state until the pulsations in the head become absolutely painful, and the wear and waste of brain and nerve become excessive and prostrating. In this excited condition of the brain it is impossible to sleep. It is, therefore, necessary to stop all excitement, and endeavor to induce a condition of repose. Failing to produce this quiescent state, active means should be adopted to harmonize the system, by withdrawing the pressure from the brain, and equalizing the circulation. This may be accomplished by arising and chafing the body and extremities with a brush or towel, or rubbing smartly with the hands. When there is too much excitement of the brain to be overcome in this manner, a cold bath, a sponge bath with brisk rubbing, a rapid walk in the open air, or any active exercise, will aid in equalizing the circulation and promoting sleep. These rules are simple, and easy of application, and may minister to the comfort of thousands who would freely expend money for an anodyne to promote sleep.

Health and long life are almost universally associated with early rising; and we are referred to the testimony of old people as evidence of its good effect upon the general system. But it should be remembered that early rising, to be beneficial, must have two concomitants, — not only must we retire early, but the brain must be free from excitement, and the system must be in a condition favorable to repose.

One important advantage of retiring early is, that the intense stillness of midnight and the early morning hours favors that unbroken repose which is the all-powerful renovator of the tired system. Without, then, the accompaniment of retiring early, “early rising” is positively mischievous. Every person should be allowed to “have his sleep out;” otherwise the duties of the day cannot be properly performed, and will be necessarily slighted, even by the most conscientious.

As sleep is the only provision in nature for resting the tired muscles, and rebuilding the exhausted brain and wasting nerves, going to bed is, therefore, one of the most important acts of our life, and should always be done well, and with a desire for sleep, for quiet repose, and for perfect rest of both body and mind. We must not go to bed with an overloaded stomach, nor in an anxious

or troubled state of mind. The body should be warm, and the whole being should be in harmonious action. Attention to all these conditions should be followed by such devotional exercises as will bring all the feelings, emotions, and sentiments into accord with the divine will, subduing passions, removing hatred, malice, jealousy, revenge, and opening the portals of heaven to all who seek rest, peace, and sweet repose. It is a happy custom with many to conclude the evening's proceedings by singing a sweet hymn, — "The day is past and gone," for instance, — which tends to bring all present into delightful union with each other, and with "Our Father which art in heaven."

In infancy and early childhood, while the functions of nutrition are most active, and the waste of the system is small, nearly the whole time is passed in eating and sleeping, and building up or growing. During adult life about one-third of the twenty-four hours is passed in repose. In old age, when the nutritive operations are carried on with less vigor, more sleep is needed, so that the system may be spared as much as possible.

Every man must sleep according to his temperament. But eight hours is the average. If one requires a little more or a little less, he will find it out for himself. Whoever by work, pleasure, sorrow, or by any other cause, is regularly dimin-

ishing his sleep, is destroying his life. A man may hold out for a time; but nature keeps close accounts, and no man can dodge her settlements. We have seen impoverished railroads that could not keep the track in order, nor spare the engines to be thoroughly repaired. Every year track and equipment deteriorated. By and by comes a crash, and the road is a heap of confusion and destruction. So it is with men. They cannot spare the time to sleep enough. They slowly run behind. Symptoms of general waste appear. Premature wrinkles, weak eyes, depression of spirits, failure of digestion, feebleness in the morning, and overwhelming melancholy—these and other signs show a dilapidation. If, now, sudden calamity causes an extraordinary pressure, they go down under it. They have no resources to draw upon. They have been living up to the verge of their whole vitality every day.

It is a kind of dissipation for men to overwork their system every day and undersleep every night. Some men are dissipated by physical stimulants, and some by social, and some by professional and commercial. But a man who works excessively all day, and sleeps but little at night, is guilty of a direct violation of one of the fundamental laws of his being, and must sooner or later pay the penalty.

What shall we *do*? This to many is a very important and serious question. The trouble is undoubtedly the result of a diseased condition. Sleepless people should court the sun. The very best soporific is sunshine. Therefore, it is very plain that poor sleepers should pass as many hours as possible in the sun. Many people are martyrs, and yet they do not know it. They shut the sunshine out of their houses and their hearts; they do all possible to keep off the subtlest and yet most potent influence which is intended to give them strength, beauty, and cheerfulness.

Eat regularly, and not too much, and always secure a good digestion, that good material may be in readiness for repairs. Retire at an early hour, to give time for rest; sleep in a cool, airy room. No person can sleep well, or remain healthy, who breathes confined or bad air. Keep the skin clean and active. Always dress so as to keep the body comfortable and warm. Take proper exercise. Observe all the hygienic laws, and preserve a clear conscience. If this does not afford you sound, refreshing sleep, and a reasonable degree of health, you should consult a physician who has not only a knowledge of disease and the human system, but a little practical common sense, and he will see what is required to remove the disturbing cause.

USE OF THE NOSTRILS.

PEOPLE should more fully understand that the nostrils were made to breathe through, and that their delicate and fibrous lining is necessary to remove dust and other foreign substances, to purify and warm the air in its passage, and to stand guard over the lungs, especially during the hours of repose; and that, by conforming in this respect to the designs of the Creator, many infectious fevers and other fatal diseases may be avoided, and pulmonary complaints lose much of their fatality. The atmosphere is nowhere pure enough for man's breathing until it has passed this mysterious refining process; and, therefore, the imprudence and danger of admitting it in an unnatural way upon the lungs, and charged with the surrounding epidemic or contagious infections of the moment. Especially is this true during the hours of repose; and he who sleeps with his mouth open not only has disturbed sleep, but lets the enemy in that dries up the saliva of the mouth, injures the teeth, diseases the throat and lungs, irritates

the nerves, and racks the brain. Such are the immediate results of this unnatural habit, and its continued and more remote effects are consumption of the lungs, and death.

Breathing of pure air has generally been conceded to be necessary to health; but the manner of breathing it has not received the attention its importance demands. Physicians have invented and recommended the use of respirators to protect weak and diseased lungs, and they may have possessed some merit. But the nostrils were undoubtedly made for breathing, and the delicate and fibrous lining for purifying the air in its passage to the lungs; and we believe the natural protection better than any artificial which ever was or can be invented.

The air which enters the lungs is as different from that which enters the nostrils as distilled water is different from the water in an ordinary cistern. The arresting and purifying process of the nose upon the atmosphere, with its poisonous ingredients passing through it, though less perceptible, is not less distinct nor less important than that of the mouth, which stops cherry-stones and fish-bones from entering the stomach.

The impurities which are arrested by this intricate organization of the nose are thrown out again from its interior barriers by the returning breath.

When the delicate tissue becomes inflamed, or has been partially broken down by catarrh, or by repeated colds, so as to allow such impurities to pass, the extreme sensitiveness of the membrane beneath produces that muscular involution of sneezing, by which they are resisted and violently thrown back.

When this structure has been destroyed by chronic catarrh, or other causes, the natural safeguard to the lungs is gone, and the air is allowed to pass the nostrils without its proper purification; and hence chronic catarrh is often followed by consumption of the lungs. This fact, though entirely overlooked by physicians generally, is of the utmost importance in the treatment of diseases of the head, throat, and lungs.

This intricate organization in the structure of man, unaccountable as it is, seems in a measure divested of mystery when we find the same phenomena in the physical conformation of the lower order of animals; and we are again more astonished when we see the mysterious sensitiveness of that organ, instinctively and instantaneously separating the gases, as well as arresting and rejecting the material impurities of the atmosphere.

It is a known fact that man can inhale through his nose, for a certain time, mephitic air, in the bottom of a well, without serious harm; but if he

opens his mouth to answer a question, or calls for help, thus inhaling the gases through the mouth, his lungs are closed, and he expires. Most animals are able to inhale the same for a considerable time without destruction to life, and, no doubt, solely from the fact that their respiration is through the nostrils, in which the poisonous effluvia are arrested.

There are many mineral and vegetable poisons also which can be inhaled by the nose, apparently without serious harm, but if taken through the mouth destroy life. And so with poisonous reptiles and poisonous animals. The man who kills the rattlesnake or the copperhead, and stands alone over it, keeps his mouth shut, and receives no harm; but if he has companions with him, with whom he is conversing over the carcasses of these reptiles, he inhales the poisonous effluvia through the mouth, and becomes deadly sick, and in some instances death ensues.

Infinitesimal insects, not visible to the naked eye, are inhabiting every breath of air we breathe; and minute particles of vegetable substances, as well as of poisonous minerals and silex, which float imperceptibly in the air, are, in diseased conditions of the nostrils, often discovered coating the respiratory organs of man; and the class of birds which catch their food in the air, with open

mouths as they fly, receive these things in quantities, even in the hollow of their bones, where they are carried and lodged by the currents of air, and detected by microscopic investigation.

Against the approach of these things to the lungs and to the eye, nature has guarded by the mucous and organic arrangements calculated to arrest their progress. Were it not for the liquid in the eye, arresting and neutralizing poisonous emanations, and carrying out the particles of dust communicated through the atmosphere, man would soon become blind; and but for the mucus in his nostrils, absorbing and carrying off the poisonous particles and effluvia for the protection of the lungs and the brain, mental derangement, consumption of the lungs, and death would sooner or later ensue.

How easy and how reasonable it is to suppose, then, that the inhalation of such things into the lungs through the expanded mouth and throat may be one of the great causes of consumption and other fatal diseases attaching to the respiratory organs; and how fair a supposition, also, that the deaths from dreadful epidemics — such as cholera, yellow fever, and other pestilences — are caused by the inhalation of poisonous gases and diseased germs in the infected districts; and that the victims of those diseases are those people who

inhale the greatest quantities of those poisons into the lungs.

In man's waking hours, when his limbs and muscles and mind are all in action, there may be but little harm in inhaling through the mouth, if he be in a healthy atmosphere; and at moments of violent action and excitement it may be necessary. But when he lies down at night to rest from the fatigues of the day, and yields his system and all his energies to the repose of sleep, and his volition and all his powers of resistance are giving way to its quieting influence, if he opens his mouth, he lets the enemy in that tends to chill his lungs, to rack his brain, paralyze his stomach, and derange the whole system, and, during the following day, headache, toothache, rheumatism, dyspepsia, and the gout.

Such a man knows not the extent of the pleasure of sleep; he rises in the morning fatigued, takes remedies perhaps through the day, and renews his disease at night. Destructive irritation of the nervous system and inflammation of the lungs, with their consequences, are the immediate results of this unnatural habit.

The lungs and the stomach are too near neighbors not to be mutually affected by abuses offered to the one or the other. They both have their natural food, and the natural and appro-

priate means prepared by which it is to be received.

The stomach performs its indispensable, but secondary part, whilst the motive power is in healthy action, and no longer. Man can exist several days without food, but only about as many minutes without the action of the lungs. Men habitually say "they don't sleep well, because something is wrong in their stomachs," when the truth may be, that their stomachs are wrong because something is wrong in their sleep.

If this dependent affinity in the human system be true, besetting man's life with so many dangers flowing from the abuse of his lungs, with the fact that the brute creations are exempt from all of these dangers, and the Indians in the wilderness nearly so, how important is the question which it raises, — whether the frightful and unaccountable bills of mortality amongst the civilized races of mankind are not greatly augmented, if not chiefly caused, by this error of life, beginning in the cradle, and becoming by habit a second nature, to weary and torment mankind to their graves?

Man is created, we are told, to live threescore and ten years; but how small a proportion of mankind reach that age! We learn from official reports, that in civilized communities one-half or more perish in infancy or childhood, and one-half

of the remainder between that and the age of twenty-five; and physicians tell us the diseases they died of, but who tells us of the *causes* of those diseases? All effects have their causes, — *disease* is the cause of death, — but what is the cause of *disease*? This question and its answer are of infinitely more importance in the solution of the problem of health than simply curing disease.

An Indian warrior sleeps and hunts and smiles with his mouth shut, and with seeming reluctance opens it even to eat or to speak. An Indian child is not allowed to sleep with its mouth open, from the very first sleep of its existence; the consequence of which is, that, while the teeth are forming, they take their relative, natural positions, and form that healthful and pleasing regularity which has secured to the American Indians, as a race, perhaps the most beautiful mouths in the world.

The Indian mother, instead of embracing her infant in her sleeping-hours in the heated exhalation of her body, places it at arm's length from her, and compels it to breath the fresh air, the coldness of which generally prompts it to shut the mouth; in default of which, she presses the lips together, until she fixes the habit which is to last it through life; and the contrast to this, which is too often practised by mothers in the civilized

world, in the mistaken belief that extra warmth is the essential thing for their darling babes, is no doubt the innocent foundation of the principal, and as yet unexplained, cause of the deadly diseases so frightfully swelling the bills of mortality in civilized communities.

Under the less cruel, and apparently more tender and affectionate, treatment of many civilized mothers, their infants sleep in their arms in their heated exhalation, or in cradles in over-heated rooms, with their faces covered, without the allowance of a breath of vital air; where, as has been said, they from necessity gasp for breath until it becomes a habit of their infancy and childhood to sleep with their mouths wide open, which their tender mothers overlook, or are not cruel enough to correct, little thinking that the habit is to result in the sad affliction which the croup, or other diseases of the throat and lungs, induced by this habit, may bring to their household.

When we see the brute creation nearly exempted from premature death, and the Indian races comparatively so, while civilized communities show such lamentable bills of mortality, it is but a rational deduction that such fatality is the result of habits not practised by Indians and the brute creation; and what other characteristic differences in the habits of the three creations strike us as so

distinctly different, and so proportioned to the results, as already shown, — the brute with the mouth always shut, the Indian with it shut during the night and most of the day, while many among the civilized races keep it open most of the day and all of the night? The first of these is nearly free from disease, the second comparatively so, and the third shows the lamentable results in the bills of mortality.

How forcible and natural is the deduction from these facts, that here may be the principal cause of such widely different results, strengthened by the other facts, that the greater part of the fatal diseases of the body, as well as diseases of the mind, before mentioned, are such as could and would flow from such an unnatural abuse of the lungs, the fountain and mainspring of life! And how important, also, is the question raised by these facts, how far such an unnatural habit exposes the human race to the dangers from epidemic diseases!

Epidemic diseases are undoubtedly communicated through the medium of the atmosphere, in poisonous germs or infectious agents; and what conclusion can be more rational than that he who sleeps with his mouth open during the night, drawing an increased quantity of infected atmosphere directly on the lungs, will increase his

chances of contracting the disease? And how interesting to science, and infinitely important to the welfare of the human race, might yet be the inquiry, whether the thousands and millions of victims to cholera and yellow fever were not those very portions of society who were in the habit of conversing freely during the day, and sleeping with their mouths open during the night, in the districts infected with those awful scourges!

If physicians and surgeons gain fame for occasionally conquering the enemy in *combat*, what laurels, and what new titles, should await the fair diplomatists who will *keep the enemy out of the field*, — the affectionate mothers, who sit by their sleeping infants, and watch and guard them through their childhood against the departure from one of nature's most wise and important regulations, designed for their health and happiness?

If the greater portion of this species of evil has its origin in that early period of life, its correction comes directly under the mother's province; and there certainly can be no better guaranty for the benefit of coming generations than that mothers should be made fully sensible of the evil, and of their own power to avert it. And to mothers we would say, breathe pure air through the nostrils, and give to yourselves and your offspring the full

benefit of the peaceful and invigorating repose which nature has prepared for all; and in the care of the darling objects of your tenderest affections, do not forget that God has prepared and designed them to breathe the fresh open air; and remember that, when they sleep in your embrace in close, heated rooms and feather beds, with faces perhaps covered, forced to breathe, not only confined air, but exhalations from your own body, the consequences will be likely to break your hearts in after years. Rest assured that the great secret of life is the breathing principle, for which nature has rightly prepared material, and the proper mode of using it; and at the incipient stage of life, where mothers are the physicians, is the easiest time to contract habits against nature, or to correct them. And there is woman's appropriate sphere, where she takes to herself the sweetest pleasures of her existence, and draws the highest admiration of the world, while, like a guardian angel, she is watching over, and giving direction to, the destinies of man.

STAMMERING.

THIS affection, though not fatal, is often very troublesome. It is caused by a spasmodic action of the vocal organs. The treatment here recommended for the cure of this difficulty will be effectual in every case where there is no organic defect in the vocal organs; and where it fails, we may be assured that it is in consequence of a want of proper attention on the part of the patient.

The secret of cure consists in following two simple rules. First, the stammerer must never attempt to speak while he is inhaling his breath, or when it is nearly exhausted. Before attempting to speak he should inflate the lungs, and be sure he has breath enough to speak distinctly the words or sentence he wishes to utter. This rule, if enforced, is in itself sufficient in most cases to remove the impediment. Where this is not sufficient, it is only necessary to divide our conversation into measures, and keep time as we do in music.

It will be observed that stammering persons never find any difficulty in singing. The reason of this is, that by observing the measure of the music, by keeping time, the organs of speech are kept in such position that enunciation is easy. Apply the same rule to reading or speech, and the same result will follow. Of course the first rule must be observed, always keeping the lungs well inflated to give a sufficient amount of air. Let the stammerer commence by reading simple compositions, like the Psalms of David, or a single sentence, "Praise waiteth for thee, O God, in Zion," keeping time with the fingers if necessary, letting each syllable or word occupy the same length of time, and he will not stammer. Let him pronounce slowly at first, then faster, but keeping time, and he will be surprised to find that, by a very little practice, he will read without stammering, and nearly as rapidly as persons ordinarily talk or read. Then practise this reading and conversation until the habit is broken up. Perseverance is all that is necessary to effect a perfect cure.

USE OF THE BEARD.

PHYSIOLOGISTS generally agree in the fact that every portion of the body bears some sympathetic relation to the brain, or its function, the mind. This would argue that if a man wishes to preserve all his native vigor, both of mind and body, and be godlike in all his designs and aspirations, with a full capacity to appreciate and comprehend the universe of appreciable things, he must be "perfect, entire, and wanting nothing." Wearing the beard was as common to the ancients as wearing the hair; and if men were disfigured by being shorn, as a punishment, it was considered a disgrace, and their effeminate appearance humiliated them, and kept them from society until the beard had grown again.

A person who has never shaved has a soft, beautiful, flowing beard and mustache, which can be dressed to suit the taste or fastidiousness of the wearer.

The beard on the face of man was designed to serve important ends.

Like the hair of the head, it is hollow, and the bulbous root of every hair joined to a nerve of the face. Into the orifice of each hair constituting the beard, the connected nerve discharges a portion of its own vital fluid, which retains its fluid state fully to the surface of the skin, and by its support keeps the beard soft and healthy. When the face is closely shaven, thousands of openings are made through which flow as many streams of nervous fluid. It is estimated that the man who shaves three times a week wastes thirty times the amount of vital fluid required to sustain an unshaven beard. This outflow continues after each process of shaving till the fluid spreading forms a coating which causes the flow to cease. The waste thus made is a draft upon the entire nervous system, as much as the oozing of blood would be a drain upon the vitality of the body.

Not only are the fountains of life thus invaded by the razor, but also the natural covering of the face is removed, subjecting the delicate termini of the facial nerves exposed to sudden transitions of temperature, often much to the detriment of the health. Let a person thus shaven go out in a cold day and he will experience a painful sensitiveness to the cold of the part so uncovered, while myriads of doors are open inviting disease

to enter, and the nerves are so many telegraph-wires to bear the tidings through every part of the frame.

“A well thatcht face is a comely grace,
And a shelter from the cold.”

Is it marvellous that men should daily or tri-weekly renew the barbarous practice of shaving, even though there were no other injurious effects?

That the beard of the upper lip is of great service to the eyes we have most conclusive proof. Whoever has put a dull razor to the beard on that part of the face starts tears from the eyes, thus demonstrating the immediate nervous connection between that part of the beard and the eyes. Also shaving the lower lip and chin has a tendency to develop and aggravate diseases of the throat and lungs, and other constitutional disturbances. A preacher of the gospel who had for years kept a clean-shaven face was troubled by partial loss of sight and a general prostration of health. He ceased shaving; and in a few months his eyesight was restored, and he regained his usual health. We might refer to numerous instances where the eyesight and general health have been very much improved by ceasing to shave.

Especially is it important for clergymen and

all public speakers to allow the beard to remain upon the chin and throat. I have known many public speakers who had nearly lost their voice from shaving to recover their power of speech by allowing the beard to grow upon the chin and throat.

Moreover, the beard stands sentinel at the chief gateway to the lungs, to arrest dust and other injurious intruders from entering this sacred temple of life.

A farmer who raised large quantities of clover-seed said he had found that no man who shaved could work consecutively more than two days at cleaning clover-seed on account of the dust collecting in his throat and lungs, while those with full beards could continue such work week after week. Persons working at needle-grinding, stone-cutting, or any dusty work, are protected by the mustache and beard from the large amount of irritating dust that was formerly inhaled by such laborers when they shaved; and, according to recent statistics, the mortality, formerly so large among that class of artisans, has sensibly diminished since the wearing of the beard has become more general.

OCCUPATION — EXERCISE.

WE should all choose occupations in harmony with our tastes, and physical, mental, and moral nature or capabilities, — such occupation as we can pursue with zeal, feeling that we are working for the good of ourselves, of those with whom we associate, and of the world in which we live.

A life-work having been chosen, we must be actively occupied. Idleness is dangerous; and if it does not lead directly to vice or malevolence, it is likely to produce melancholy.

Merchants, mechanics, farmers, and all steady laborers, have no leisure for imaginary wretchedness. Then, steady occupation affords a guaranty from the curse of idleness and its dangers.

If we have no necessary occupation, it becomes extremely difficult to make to ourselves occupations as entirely absorbing as those which necessity imposes. The professions which we make for ourselves are seldom more than half professions, and often leave the mind in a state of va-

cancy and inoccupation. We must rise to a due sense of its great importance; and as the dispensing power is in our hands, we must be very jealous of remission and of idleness.

In all our cities, there are people who do not seem to engage in any steady employment. Some of them at times are occupied perilously, as in gaming, others frivolously in lounging about hotels and public parks. Such people are always dissatisfied with themselves and with society, and are pretty sure to make everybody dissatisfied with them. They earn for themselves very little, and of course are not entitled to receive more than they earn. People without occupation are always unhappy; and no one can make them otherwise till they change their mode of thought and manner of life, and engage in some useful employment.

Let us all be occupied, in the highest employment of which our natures are capable, and die with the consciousness that we have done our best.

Steady workers seldom yield to fancied or real sorrow. When grief sits down, folds its hands, and mournfully feeds upon its own feelings, weaving the dim shadows, that a little exertion might sweep away, into a funeral pall, the strong spirit is shorn of its might, and sorrow becomes our master. When troubles flow upon us, dark and

heavy, and we cannot overcome them by direct effort, we should seek by occupation to divert the dark waters that threaten to overwhelm us, into a thousand channels, which the duties of life always present. Before we dream of it, those waters will fertilize the present, and give birth to fresh flowers, that will become pure and holy in the sunshine which penetrates to the path of duty in spite of every obstacle.

EXERCISE.

One of the great conditions of life and health is action; therefore it is necessary for invalids, and ladies who have no steady occupation, to engage in some regular exercise; and without it the health is impaired, the system becomes enfeebled, and life itself shortened.

By proper exercise the chest is expanded, the tone of the muscles improved, the current of blood quickened, and the whole system invigorated and refreshed. But exercise, to be effective, must not be excessive; must never be carried so far that the body feels fatigued, or the muscular powers exhausted, in which case more harm than benefit may be the result.

It is of the most service, also, when taken at regular intervals. As we gain most from that which is pleasurable, that which agreeably occu-

pies the mind, — the cultivation of a garden, or any light work with a distinct end in view, — is always preferable and more conducive to health than long, solitary walks, which, because they are aimless, are often uninteresting and tiresome, and the body lacks the refreshing energy which the exercise should bring. It is absolutely necessary to keep harmony between mind and body, in order that exercise should impart the greatest benefit. The peculiar relations of the body and mind render it difficult to affect the body favorably in the cure of disease except through the mind. And to this fact may be attributed much of the ill-success of physicians who drug the body, and neglect the higher activities of the mind. Remove the morbid condition of mind, and the bodily affliction disappears as if by magic. So exercise, to have its health-giving effect, must have the co-operation of the mind. Physicians frequently recommend long walks as exercise. When the hour for taking it comes, their patients rise listlessly, yawn, stretch themselves, and say, “Well, I suppose I must take my walk, and have it done with.” Taking it as a medicine, instead of making it a pleasure, they return tired, out of humor, and with exhausted vitality. This is all wrong. Every exercise for invalids in which the mind does not co-operate with the body is worse

than useless, as it tends to exhaustion rather than building up.

In all such cases our first endeavor should be to get the body and mind in harmonious action; and then, when physical exercise is required, the patients should be instructed to have some purpose in their walks, such as calling upon some friend, or viewing some object of interest, so that their minds shall be taken from the walk, and they will return refreshed and invigorated.

We should always remember that the real man is mind or spirit, and the controlling element of the universe, and should so control the "house we live in" as to prevent physical disease and premature death. Physicians who depend upon drugs, and ignore the most important part of their profession, will do very little for the health of their patients or the sanitary condition of the people.

Exercise may be active, such as walking, gardening, and the active sports; or passive, as sailing or riding. For the young, healthy, and vigorous, we would recommend the former, while for those who have become invalids from disease, and whose powers are greatly depressed, the latter would be preferable.

We cannot, in this work, expatiate upon the relative utility of the various manners of exercise;

suffice it to say, that any exercise which does not fatigue and debilitate the person may be of benefit in promoting the general health.

Not only the body, but the mind, requires exercise. The brain, the great centre of life, requires the stimulus of vigorous thought. The same laws which govern other parts of the system are applicable here; use strengthens, while without it the brain, and, indeed, the whole mental and moral character, becomes weakened; and with that weakening, the integrity of the whole physical and moral constitution is impaired. It is a prevailing mistake that active study impairs health and shortens life; for it is only by close application, and a vigorous exercise of the powers of the mind, that a bright manhood or womanhood can be attained. Instead of debilitating, it strengthens; instead of shortening life, it prolongs it, and opens the pathway to broader culture and a higher sphere of life. There are cases in which the young and ambitious strain their mental capacity and overwork the brain, thus bringing on disease and premature decay. But the cases are rare; and when they occur, it is not the exercise, but its abuse, that causes the injury.

POSTURE.

AN erect bodily attitude is of vastly more importance to health than is generally imagined. Crooked bodily positions, maintained for any length of time, are always injurious, whether sitting, standing, or lying, whether sleeping or waking.

To sit with the body leaning forward on the lungs and stomach, or to one side, with the heels elevated to a level with the head, is not only in bad taste, but exceedingly detrimental to health. It cramps the stomach, presses the vital organs, interrupts the free motions of the chest, and enfeebles the functions of the abdominal and thoracic organs, and, in fact, unbalances the whole nervous and muscular system.

Many children become slightly humpbacked or round-shouldered by sleeping with the head raised on a high pillow. When any person finds it easier to sit, stand, or sleep in a crooked position than a straight one, he may be sure his muscular system is badly deranged, and the more

careful he is to preserve a straight or an upright position, and get back to Nature again, the better.

Those persons engaged in occupations requiring the hands alone to move, while the lower limbs remain motionless, should bear in mind that without frequently raising the frame to an erect position, and giving exercise to all parts of the body, such a practice will tend to destroy their health. They should also sit in as erect a position as possible. With seamstresses, there is always more or less stooping of the head and shoulders, tending to retard circulation, respiration, and digestion, and produce curvature of the spine. The head should be thrown back to give the lungs full play. Health cannot be maintained without free respiration. Strength and general health must come from exercise. Confined attitudes are in violation of correct theories of healthy physical developments and the instincts of nature. Those accustomed to sit writing for hours, day after day, can form some idea of the exhausting nature of the toilsome and poorly paid labor of the seamstress.

Parents and guardians should see to it that those under their care maintain an erect posture, and keep the system in harmony with the laws of life, especially during the period of growth. And persons who from necessity are obliged to remain

for a time in unnatural or cramped positions should overcome the evil as far as possible, by proper exercise in the open air, and other means of maintaining the strength, vigor, harmony, and beauty of their physical constitutions.

THE BENEFIT OF LAUGHING.

THERE is not the remotest corner or inlet of the minute blood-vessels of the human body that does not feel some wavelet from the convulsion occasioned by good, hearty laughter. The life-principle, or the central man, is shaken to its innermost depths, sending new tides of life and strength to the surface, and thus materially tending to insure good health to the persons who indulge therein. The blood moves more rapidly, and conveys a different impression to all the organs of the body, as it visits them on that particular mystic journey when the man is laughing, or joyous from what it does at other times. For this reason every good, hearty laugh in which a person indulges tends to lengthen his life, conveying, as it does, new and distinct stimulus to the vital forces. To accomplish this object it is not necessary to make an explosion that will be an offence to those about us. Doubtless the time will come when physicians, conceding more importance than they do now to the influence of the mind upon

the vital forces of the body, will make their prescriptions more with reference to the mind, and less with drugs for the body, and will, in so doing, find the best and most effective method of producing the required effect upon the patient. Our advice to all is, indulge in good, hearty, soulful laughter when the opportunity offers, and you will derive material benefit therefrom.

A merry heart, a cheerful spirit, from which laughter wells up as naturally as bubbles the springs of Saratoga, are worth all the money-bags, stocks, and mortgages of Wall Street. The man who laughs is a doctor, with a diploma indorsed by the school of nature; his face does more good in a sick-room than a pound of powders or a gallon of bitter draughts. A true philosopher says, if things go right, he laughs because he is pleased; if they go wrong, he laughs because it is cheaper and better than crying. People are always glad to see a cheerful man; their hands instinctively go out to meet his grasp, while they turn involuntarily from the clammy touch of the dyspeptic, who speaks on the groaning key. He laughs you out of your faults, while you never dream of being offended with him; it seems as if sunshine came into the room with him, and you never know what a pleasant world you are living in until he points out the sunny streaks on its path-

way. A good-humored laugh is the key to all hearts. "Satire," says a keen observer, "is the most useful of all forms of writing; sentiment is literally wasted on nineteen readers out of twenty!" The truth is, that people like to be laughed at in a genial sort of way. If you are making yourself ridiculous, you want to be told of it in a pleasant manner, not sneered at. And it is astonishing how frankly the laughing population can talk, without treading on the sensitive toes of their neighbors! Why will people put on long faces, when it is so much easier and more comfortable to laugh? Tears come to us unsought and unbidden. The wisest art in life is to cultivate smiles; to find the flowers where others shrink away for fear of thorns.

A good man is almost always a cheerful one. It is fit that a bad man should scowl and look melancholy; but he who has God's smile of approbation upon him should show its radiance in his countenance. Dr. Johnson said he "never knew a villain in his life that was not, on the whole, an unhappy dog." And well he may be. But an honest man, — the man with a good conscience, — let him enjoy his sleep, and his dinner, and the love of his wife, and the prattle of his children, and show a beaming face to his neighbor. Surely it is not the best theology that teaches that

He who has given such fulness of joy to beasts and birds, delights in the misery of men, or that, having filled our hearts with gladness, we ought to give the lie to his goodness by wearing faces beclouded with woe, and furrowed with unhappiness.

If we cannot do this, we may be sure that the fault is with ourselves; and we should immediately put ourselves in harmony with our Creator by changing our thoughts and mode of life, and be governed by the spirit of him who has given us this beautiful world in which to school ourselves for the better world to come.

CRYING.

Laughing is better than crying in a general way; but there are times of sadness and sorrow when it is more natural to give vent to the feelings by crying rather than laughing.

A French physician has written a long dissertation on the advantages of groaning and crying in general, and especially during surgical operations. He contends that groaning and crying are the two grand operations by which nature allays anguish; that those patients who give way to their natural feelings more speedily recover from accidents and operations than those who suppose it unworthy a man to betray such symptoms of

cowardice as either to groan or cry. If people are at all unhappy about anything, let them go into their rooms and comfort themselves with a hearty cry, and they will feel a hundred per cent better afterwards.

We should keep our children in a happy state of mind as far as we can. A happy childhood is very desirable. It not only gives a good impression of home life, but its remembrance in after life is valuable. But there may be times when the crying of children should not be too greatly discouraged. If in times of great grief it is systematically repressed, the result may be St. Vitus's dance, epileptic fits, or some other disease of the nervous system. What is natural is nearly always useful; and nothing can be more natural than the crying of children, when anything occurs to give them either physical or mental pain.

Probably most persons have experienced the effect of tears in relieving great sorrow. It is even curious how the feelings are allayed by their free indulgence in groans and sighs. Then let parents and friends show more indulgence to noisy bursts of grief, on the part of children as well as of older persons, and regard the eyes and the mouth as the safety valves through which nature discharges her surplus steam.

MUSIC.

“Music hath charms to soothe a savage.”

MUSIC is one of the most precious gifts of God to man. It not only arouses the circulation of the blood, wakes up the energies, and diffuses life and animation into every function of the body, but it allays the most violent passion, calms the disturbed condition of the mind, and lifts the soul to a higher plane of life.

The power of the human voice in service of song is truly wonderful; and when united in harmony with the “music of the spheres” is one of the most effectual means of expressing the brotherhood of man, and bringing the human mind, politically, socially, and religiously, into concord with the “universe of God.”

Accidents may cause discord in our musical instruments. A sense of fear or other causes may disturb the harmony of our thoughts, and produce in us a negative condition, and for a time seem to fill our bodies with disease and our minds with despondency and doubt.

Nothing can be better adapted to dispel such conditions of the human system than inspiring music,—the use of musical instruments in connection with the human voice.

But for people who are really sick we should omit such music as appeals to the muscles, and tends to lift the foot instead of the affections of the soul, and select such music as will soothe as well as cheer; music that appeals directly to our spiritual nature; music that tends to lift the soul above the pain and sorrows of earth into the realms of peace and joy.

The human voice affords the best music. But if musical instruments are used, we should select reed instruments, like the organ, melodeon, or accordion. Stringed instruments, like the piano or violin, are exciting, and tend to make the sick tired, restless, and nervous.

Song is the harmonious outburst of our spiritual nature, and increases both our mental and physical activity, and therefore conduces to health and happiness. People who have no ear for music, and those who have not been taught to sing the songs of Zion, have lost one of the sweetest parts of our religious worship. Music was a subject of practice and study in the days of David, the sweet singer of Israel. Many instruments have been invented which increase the power of music; but

the most refreshing and soul-inspiring comes from the human voice. Gladness, gratitude, music, and joy should daily make every habitation vocal with the concord of sweet sounds. Music has a direct tendency to open the heart, wake up the affections, and elevate our natures. It was the harp in the hands of the son of Jesse which exorcised the evil spirits from royalty, and its harmonious strains are still most effectual to dispel the evil spirit of discontent.

Music is one of the fairest and most glorious gifts of God, for it removes from the heart the weight of sorrow and the fascination of evil thoughts; and the soul that can rejoice and sing with a hearty zest does not harbor "treason, stratagems, and spoils."

Cultivate music, then; put no restraint upon your joyous nature; let the mind grow and expand; and forever stamp the countenance with the sunshine of gladness, and the heart with the impress of a diviner nature, by feeding the soul in that "concord of sweet sounds" which prevails in the habitations of angels.

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